

LIFE STORY
OF
SIDNEY RIGDON

BY JOHN W. RIGDON

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Old Manuscript Tells Of Mormon Bank Try

By BRUCE JOHNSON

What may become one of the most significant historical finds regarding the early history of the Mormon Church in the eastern United States has unexpectedly turned up more than 2,000 miles away—in Tacoma.

An original manuscript containing first-hand knowledge of the early beginnings of the church has come to light in Tacoma after a direct descendant of its writer in Cuba, N.Y., temporarily loaned the manuscript to the Washington State Historical Museum here.

Some startling evidence about an allegedly illegal venture into the banking business by the early Mormons is included in this 31-page handwritten manuscript by John W. Rigdon, son of Sidney Rigdon, one of the original 12 apostles in the church and once the right-hand man of Joseph Smith, the church prophet.

The consequent failure of this

early bank in Kirtland, Ohio, which apparently was the first business ever organized by the Mormons, brought about angry reaction in the community. For fear of prosecution or worse, the Mormons escaped at midnight during the middle of the winter, John Rigdon writes.

Contrary to popular opinion, it was apparently this hostile reaction to the bank failure rather than persecution of church practices that led, in this particular case, to the flight of the Mormons.

According to Bruce Le Roy, director of the Washington State Historical Society which operates the museum, it's possible this early venture into banking has never before come to public light.

Tells of Persecution

The Rigdon manuscript, which is being transcribed in Tacoma before being returned to its owner in New York, also describes the horror of the persecution and massacre of the Mormons in other communities in the East, and it contains some significant information regarding Sidney Rigdon's unsuccessful bid to become president of the Mormon Church following the death of Joseph Smith.

John Rigdon describes the power struggle between his father and Brigham Young to gain control of the church. Young Rigdon surprisingly sym-

pathizes with the church move to make Young the president.

The manuscript also mentions that, later in Salt Lake City, Young offered to pay for the transportation of Sidney Rigdon and his wife to Salt Lake from New York and to take care of them for the rest of their lives, but Rigdon declined the offer. This information, according to Le Roy, is significant because the offer was made after the elder Rigdon was excommunicated by the church. According to another historical source, the excommunication of Rigdon and 10 of his followers occurred immediately after Young gained control of the church.

Defends Belief

John Rigdon also defends the Mormon belief that the Book of Mormon was truly translated from the holy plates by Joseph Smith. To this day, some people theorize Smith was not intellectually capable of translating the plates and that the book was really written by Sidney Rigdon. The latter's son writes in this manuscript that his father did not write the Book of Mormon.

The Rigdon document also sheds some light on the claim by Joseph Smith Jr. that he was ordained by his father while the elder Smith was in jail for an alleged crime in Ohio. The writer of the manuscript declared that young Smith's claim was completely without fact, that he could not have possibly been ordained while his father was in jail.

The controversial establishment of the bank in Ohio, however, probably remains the single most significant part of the John Rigdon manuscript, says Le Roy. Rigdon writes about the Mormons being driven out of Missouri and moving to Kirtland. Rigdon's own words describe what took place in late 1837, less than two years after the Mormons moved to Kirtland:

Forced to Leave

"J. S. (Joseph Smith) and S. R. (Sidney Rigdon) were forced to leave Kirtland on account of their starting Kirtland bank.

"My father opposed it. He said it would not be legal as they had no charter and did not wish to have any thing to do with it but J. S. thought differently and persuaded father to sign bills as president and Joseph signed them as

cashier they gave their notes for the silver needed to start bank.

"It ran but a short time as they could not get the silver to redeem bills; the bills came back to banks faster than silver could be gotten to redeem them with. And the bank went down. The notes which they had given to get hard money to redeem the bills became due.

"One Warren Parrish, who used to be a good Mormon and who got notes in his possession and had apostasized from Mormonism got angry with Joseph for some reason unknown to me, and told Joseph that he had notes which Joseph and Sidney had given upon which they had borrowed money to start bank with. And they were about due—and if notes were not paid at maturity he would sue them and get judgement against Joseph and Sydney and if judgement was not paid he would put them in jail . . .

Could Not Pay

"As they could not pay judgement all they could do was to get out of state."

As for John Rigdon's surprising support of Brigham Young over the elder Rigdon for the church presidency, he writes: "I do not think the church made any mistake in placing leadership on Brigham Young. He in my opinion was best man for place the church could have selected.

"Sidney Rigdon had not executive (sic) ability, was broken down with sickness, and could not have taken charge of the church at that time. The church had to leave Nauvoo and seek a place farther west. The task would have been too great for Father.

"I have no fault to find with the church with doing what they did. It was best thing they could have done under circumstances."

Based on 'Visions'

John Rigdon makes no mention of the excommunication of his father or the latter's followers who backed his bid to become president. But both official church history and H. H. Bancroft's "History of Utah" confirm that the elder Rigdon was excommunicated shortly after Young became president. The excommunication, according to the church's official history, was based on Rigdon's "visions" proclaiming that he was the appointed follower of Smith.

Actually, the excommunication appears more of a decisive conclusion to a bitter power struggle between Rigdon and Young, says Le Roy. The Tacoma historian has found evidence, since receiving the manu-

script, that every person who voted for Rigdon as church president was excommunicated from the church!

In light of the excommunication, it is especially significant that John Rigdon writes that Young, years later, offered to provide an easy life in Salt Lake City for Sidney Rigdon and his wife, says Le Roy. Sidney Rigdon, still bitter, declined the offer, his son writes.

Did Not Write Book

John Rigdon also writes that his father did not write the Book of Mormon:

"He said 'my son I will swear

before God that what I have told you about the Book of Mormon is true. I did not write or have anything to do with its production . . .

Joseph Smith "told me that an angel appeared and told him where to go to find the plates upon which the Book was engraved in a hill near Palmyra (N.Y.) Smith guarded his secret well for he never let me know by word or action that he got them differently and I believe he did find them as he said and that Joe Smith was a Profit (sic) and this world will find it out some day."

Regarding the claim by Joseph Smith Jr. that his father ordained him while the latter was in the Liberty Jail in Ohio, young Rigdon writes:

"I was there and was with young Joe Smith (who was 7 years old at the time) all the time while we were at the jail. . . .

"I say no such ordination ever

took place while we were at Liberty Jail. If it had I should have remembered it.

Claims Blessing

"I understand that he now claims that his father blessed him but he can not remember whether he was ordained or not. I say his father did not bless him either when we bided them (Smith and Sidney Rigdon) goodbye."

The manuscript, says Le Roy, was written near the turn of this century shortly before John Rigdon died. The owner of the manuscript is Mrs. F. R. Bennett, granddaughter of John Rigdon, says Le Roy.

Le Roy recently discovered the manuscript after addressing the Cuba (N.Y.) Historical Society. Following the Tacoman's talk, Mrs. Bennett told him about the manuscript and offered it for temporary loan because Morons have played an important part in Washington State history, says Le Roy.

According to Le Roy, the Mormon Church has never seen the Rigdon manuscript. The Tacoman says he has been in touch with church headquarters in Salt Lake City and says the church has expressed interest in receiving a copy of the manuscript.

Preface

The object in writing these few pages is for the purpose of presenting the life and character of Sidney Rigdon before the world in its true light. A great many have written about him for the purpose of prejudicing the public mind and having through ignorance or intention sought to cast reflections upon his character as an honest and intelligent man. Sidney Rigdon's career through life was an unpopular one for the reason that he embraced an unpopular religion and therefore the world say he ought to be condemned. But it is not every man who advocates an unpopular religion who ought to be called dishonest. Jesus Christ was called dishonest and with being guilty of blasphemy by the Jews and others because he taught a new religion and not only he but all men who have proclaimed an unpopular

religion are condemned because the
 people do not believe as they do Sidney
 Rigdon was from his youth a very religious
 man who believed that ~~the~~ religion was
 the greatest subject for mans contemplation
 in the world and his whole life was devoted
 to that cause He did not believe that the
 orthodox faith was the religion that Christ
 taught the beauty and power of that
 religion they deny The Mormon doctrine
 claims to have the same gifts and
 blessings which the Saviour promised
 unto all those who believed the true faith
 The Mormons claim that those who embr-
 -ace their religion will receive from
 God the same powers and blessings which
 followed the Early Christians and that
 God would reveal his will to man
 in these latter days the same as he
 did when the Saviour and the apostles
 were preaching the gospel to the Jews

This Sidney Rigdon believed and gave
 up all his bright prospects of his youth and
 and joined the Mormon Church. For this the
 religious world condemned him and
 charged him with attempting to perpetrate
 a fraud upon mankind. This is unjust
 and untrue. And it is for the purpose
 of giving his true Character that the life
 of Sidney Rigdon is written. In the preface
 of this little pamphlet I shall succeed in
 correcting some of the erroneous beliefs
 that have heretofore been entertained
 of the Character and purposes of Sidney
 Rigdon. I shall be satisfied with
 the effort I have made

John H. Rigdon

Chap 1

Sidney Rigdon was born in Saint Clair Township Allegheny County State of Pennsylvania on the 19th of Feb 1793 and was the youngest child William and Nancy Rigdon. William Rigdon his father was a native of Hartford County State Maryland was born A D 1743 & died May 26th 1810 in the sixty second year of his age Mr Rigdon was the son of Thomas Rigdon Baker & Ann Lacey Rigdon Thomas Baker Rigdon was a native of the State of Maryland & was the son of Thomas Baker Rigdon who came from Great Britain. Ann Lacey Rigdon grandmother of Sidney Rigdon was a native of Ireland and emigrated to the city of Boston Massachusetts and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold Monmouth County New Jersey was born March 16th 1754 and died October 3 1839 and was the eldest daughter

of Bryant Gallaher who was a Native of
 Ireland Elizabeth Gallaher Mother to the
 said Nancy Rigdon was the second wife
 of the said Bryant Gallaher and whose
 maiden name Reed and who was a
 Native of Monmouth County New Jersey
 Their parents were Natives of Scotland His father
 William Rigdon was a farmer and he removed
 from the State of Maryland some time prior
 to his marriage to the State of Pennsylvania
 and his Mother had removed some time
 prior to that from the State of New Jersey to
 the same State where they were married
 They continued to follow agricultural
 pursuits. They had four children
 viz three sons and one daughter The
 Eldest sons were called Charles and
 Loami The daughter was called Lucy
 who married Peter Beyer and the
 youngest of the family ^{was} Sidney the subject
 of this history

Sidney Rigdon was a self educated
 man he received nothing but a
 common School Education but he was
 from his youth very fond of Books
 and especially of history he read every
 history he could obtain all of his
 spare time while working on the farm
 was devoted to reading during the
 winter evenings he would lay
 down by the fireplace and put on
 hickory bark to make a light and
 would read till late into the night
 he was blessed with a good memory
 and could remember everything he
 read and in this way he laid up
 a fund of knowledge that was of great
 value to him in after years he
 studied English Grammar alone
 and became a fine grammarian and was
 regarded as a well informed young
 man in the community in which
 he lived he continued at home with

his parents following the occupation
 of a farmer until he was seventeen
 years of age when his father died after
 his death he continued on the farm with
 his mother until he was twenty five
 years of age in that year he united
 with the Church called at that time the
 Regular Baptist. This Church was under
 the charge of the Rev David Phillips a
 clergyman from Wales The year following
 he left the farm and went to reside with
 the Rev Andrew Clark a Minister of the
 same faith at Pittsburgh P.A. It was
 during his continuance with him
 he received a license to preach
 and he preached his first sermon
 at Pittsburgh at the age of twenty seven
 and he continued to preach the gospel
 from that time adopting it as his
 profession This was in the month
 of March 1819 In the month of May
 of the same year he left the state of

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Pennsylvania and went to Trumbull
County State of Ohio and resided with
Adams on Bentley a Minister of the same
faith in July 1819 While there he became
acquainted with Phoebe Brooks to whom
he was married on the 12th day of June
1820 She was a Native of the State of
New Jersey Bridgetown Cumberland County
and had previously moved with her
father and his family to Trumbull
County Ohio After his marriage he
continued to preach in that County
until November 1821 when he and his
wife went to visit his mother and his
brother Carol and his sister Lacy Boyer
who all lived near the old ~~homestead~~
~~in Allegheny County Pa which was two~~
~~miles from the City of Pittsburgh on his~~
~~arrival at Pittsburgh he met some~~
~~of the brethren of the Baptist Church with~~
~~whom he was acquainted with whom~~
~~he resided in the City Pittsburgh~~

~~Regan who~~ ^{lived} ~~resided~~ near the old
 homestead in Saint Clair Township
 Allegheny County Pennsylvania and
 stopped at the City of Pittsburgh ten miles
 from his Brothers to stay over night
 while there he was asked to preach to
 the Baptist Society which he did on the
 Sunday following This Baptist Society
 had no pastor as the Church had become
 divided & they had no regular Minister
 After the services were over he
 told the Congregation that he was going
 to visit his Mother ^{and Sister} & should be out
 at his Brothers some 3 weeks & if the
 Congregation wished him to preach
 to them on the succeeding Sabbaths
 during the time he should remain at his
 Brothers he would do so The Congregation
 gladly accepted his offer & he accordingly

Preached to them the three following
Sundays on leaving his Brother
Leasat Rigdon for his home in
Drumheller County Ohio he stopped at
Pittsburgh & saw some of the Members
of the Baptist Church who were
pleased with his manner of preaching
& made him an offer to come & take
charge of their church & become their
regular Pastor he replied that he
would consider their offer & let them
know very soon after returning
to his home. After reaching his
home & after considering the matter
for some time he concluded to accept
the offer of the Baptist Church and
notified them accordingly & ⁱⁿ the month
of February 1822 he removed to the
City of Pittsburgh & entered immediately

upon his pastoral duties and continue
 to preach to that Church with good
 success At the time he commenced his
 labors in the Church and for some ^{time} before the
 Church was in a very bad state there
 was a division existing in the Church
 in consequence of the action of a former
 pastor But soon after Sidney Rigdon
 commenced his labors there was a decided
 change for the better for by his peculiar
 style of preaching the Church soon
 became crowded with interested listeners
 The Congregation increased and it soon
 became one of the largest Congregations in
 the city And one of the most popular he
 had now become a very popular
 minister and was very much respected
 by all classes of the Community And
 all classes ~~came~~ and a persuasions
 were frequent ^{in his} visitors at his
 house

~~taught his society~~ After he had
 been preaching in the church for some
 length of time & with much success
 An old Scotch divine came to see
 him & wanted to know if he taught
 the Baptist Confession of faith Infant
 damnation he told him no he did not
 believe in it & would not teach
 it the Rev Gentlemen told him he would
 have to teach it as it was the Baptist
 Confession of faith & it should be
 taught Elder Regdon still insisted
 he did not believe in the doctrine
 & refused to teach to his congregation.
 There soon became considerable confusion
 in the church some of the members believed
 in the doctrine & others did not seeing
 there would be a division in the church
 in regard to his refusal to teach

the doctoring he concluded to tender his resignation which he did. After preaching to the Church for two years and a half and retired from the Ministry.

Soon after his resignation from the Church (he with his brother-in-law Richard Brooks who was a Tanner by trade) started a small Tannery in the City of Pittsburgh and ~~resided at the~~ Carriage on the business for about two years when he became acquainted with Alexander Campbell who was formerly from Ireland and who has since obtained considerable notoriety in the religious world who was then a member of the same association & who afterwards separated from it.

There was also another gentleman by the name of Walter Scott a Scotchman by birth who was a member of the Scandinavian Church in that city and who had separated from the same

Prior to these separations Mr Campbell
 resided in Bethany Brook County
 Virginia where he published a
 Monthly periodical called the Christian
 Baptist After they had separated from
 the different Churches these gentlemen
 were on terms of the greatest friend-
 ship & frequently met together to discuss
 the subject of religion being yet
 undetermined respecting the principles
 of the doctrine of Christ or what course
 to pursue ~~However~~ From this
 connection ^{and sustained a new church} ~~springing up a new church~~
~~in the world~~ known by the name of
 Campbellites they call themselves
 Disciples The reason why they were
 called Campbellites was in consequence
 of Mr Campbell's publishing the
 periodical above mentioned it being

the means through which they communicated
 their sentiments to the world Mr Campbell
 baptized Sidney Rigdon, ^{and} Sidney Rigdon then
 baptized Mr Campbell & this was the
 Commencement of the Campbellite Church
 After laboring as a tanner for two years
 he sold out his business & removed
 with his family to Bainbridge, Geauga
 County, Ohio where it was known that
 he had been a preacher & had gained
 considerable ^{notoriety} ~~attention~~ as a ^{pulpit orator} ~~public speaker~~
 & the people soliciting him to preach and
 he complied with their request From
 this time he devoted himself to the work
 of the ministry confining himself to no
 creed but held up the Bible as the rule
 of faith & advocating those doctrines
 which had been the subject of his ^{investigations} and
 Mr Campbell's ^{investigations} of Repentance & Baptism
 for the remission of sins. He continued to preach
 in that vicinity about one year & during that

^{time} he met with ^{considerable} ~~his former~~ success. Large
 numbers attended his meetings and ^{he} was
 soon instrumental in building up a large
 and respectable Church in the Town of Mantua
 Portage County, Ohio. The doctrines advanced
 being new public attention was aroused
 and much excitement prevailed throughout
 that section ~~of~~ of Country and many
 times the Congregation which he addressed
 were so large that it was impossible to
 make himself heard by all. The subjects
 he advocated were presented in such a
^{light} ~~manly~~ to his ^{Congregation} ~~audience~~ that those who were
 unprejudiced had to exclaim we never
 heard it ^{so plainly} in this manner before. There were
 some who opposed the doctrines which he
 advanced they did not do so in open
 debate but endeavored by ridiculing
 the doctrines which he promulgated to
 suppress them. This ~~however~~ did not
 turn him from the path which he felt

it to be his duty to pursue. & he continued
 to set forth the doctrines of repentance & baptism
 for remission of sins & the gift of the Holy Ghost
 according to the teachings of Peter on the
 day of Pentecost &hortening his hearers
 to throw away their Creeds & faith & take
 the Bible for their guide & learn to
 live by every word that proceedeth from
 the mouth of the Lord. After laboring
 in that vicinity about one year he
 received ~~another~~ pressing invitation
 to remove to the town of Mentor in the
 same County which was about thirty
 miles from Bainbridge & within a few
 miles from Lake Erie which he
 afterwards complied with. The persons
 by whom he was particularly requested
 to move were the members of a Baptist
 Church which was nearly broken up
 the members of which had become
 attached to the doctrines preached

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by Sidney Rigdon The town of Mantor
was settled by well to do farmers who
have by their industry and good manage-
ment made that township one of the
most beautiful in the County its great
advantages for agricultural purposes
could not be surpassed But Sidney
Rigdon being a stranger and various
reports were being circulated about him
which tended to injure his character
and to bring him into disgrace and
lessen his influence with the people
of that County But by his honesty and
integrity and Eloquence in preaching the
gospel he overcame all opposition
and persecution which his enemies
had endeavored to ~~refute~~ ^{refute} his influence
the minds of the people against him and he
gained the respect and confidence of the
Community in which he lived All opposition
against ^{him} ceased and he now had the entire confidence
of the inhabitants of that district of County He was now

~~He~~ regarded as a good man and
 an eloquent minister and he was
 a welcome guest to those who had been
 his most bitter enemies and ^{they} now had
 become his warmest friends. The
 churches in which he preached therefore
 were too small for his congregations. The
 doctrines which he advanced were
 new but were elucidated with such
 clearness and eloquence which was
 superior to what they had heard before
 that those whose prejudices were
 not too deeply rooted became his willing
 converts to the doctrine which he taught.
 His labors were not confined to that
 township alone. He received calls from
 almost every direction to preach which
 he complied with as far as he was
 able. His reputation as a pulpit
 orator and deep reasoner had spread
 far and wide and he soon

gained a popularity and an Elevation
 which has fallen to the lot of but few
 men and thousands came ^{to} hear him
 preach so that his labors in Maine for
 many became converts to the religion
 which he taught The work of the Ministry
 engaged all his time and attention he
 felt very anxious for the conversion
 of his fellow men and for that attainment
 he put forth his best efforts After he
 had labored in that district for some
 length of time and having received but
 little pecuniary aid for the reason that
 Sidney Rigdon would not
 consent to ~~to~~ a stated salary for
 his labors he did not believe in selling
 his services in that way but would
 receive what they felt ^{willing} ~~desire~~ to
 give The Church therefore felt that if he
 was willing to make them a present of
 his time and talents in preaching the
 to them they would make him a present

of a suitable habitation in which hims-
 elf and family could be made comfortable
 and one which would accommodate his
 numerous visitors who were calling
 upon him and to place him in a
 situation suitable to the high position
 which he sustained to the Church They
 called a meeting and a committee was
 appointed to make a purchase of land
 and to erect such building as was
 necessary The Committee soon made
 a purchase of a fine farm in a beautiful
 situation in that township made contracts
 for erecting a suitable dwelling house
 Stables ^{barn} &c and made a commencement
 on the house and had a quantity of the
 lumber and building materials on the
 ground Sidney Rigdon was now a man on
 the high road to fortune The members of his
 Church were building him a fine residence
 upon a beautiful farm on the western reserve
 in the State of Ohio he had gained for himself a

reputation as a brilliant and Eloquent
 pulpit Orator and the honors of the world was
 within his grasp and he had he continued
 on in the way he was going his name would have
 gone down to posterity as one of the great Deacons
 of the age in which he lived. Standing as he did
 with a fortune within his grasp and the honors
 of the world being thrust upon him in the fall
 of 1830 Parley P Pratt Giza Peterson Oliver Conary
 and Peter Whitmer called at the home of Sidney
 Rigdon in the town of Mentor Ohio and Parley P
 Pratt presented to him a second Volum. of the
 Book of Mormon in the presence of his wife and
 his eldest child Athalia Rigdon now Athalia
 Robinson who was then a girl of ten years old
 and now living in the town of Friendship
 Allegany County State of N.Y. and who now remembers
 the transaction as well as any incident of her life
 Parley P Pratt at the time he handed the Book
 to Sidney Rigdon said it was a revelation from
 God This being the first time he had ever

~~This being the first time he had ever~~
 heard of the Book of Mormon he felt
 much prejudiced at the assertion & replied
 that he had one Bible which he believed
 was a revelation from God & with which
 he pretended to have some acquaintance
 but with respect to the book they had
 presented he must say that he had
 considerable doubt upon which they
 expressed a desire to investigate the subject
 & argue the matter but he replied
 No young gentlemen you must not
 argue with me on the subject but I
 will read your book & see what
 claim it has upon my faith & will
 endeavor to ascertain whether it is a
 revelation or not After some further
 conversation on the subject they expressed
 a desire to lay the subject before the people
 and request the privilege of preaching
 in Elder Rigdon's Church to which he

readily consented. The appointment was accordingly ^{circulated} ~~published~~ & a large and respectable Congregation assembled Oliver Cowdery and Parley P Pratt severally addressed the meeting. At the conclusion Elder Rigdon was asked if he had any thing he wished to say in relation to the doctrine that had been advanced by Cowdery & Pratt if so he had the privilege of doing so Elder ^{Rigdon} arose & said to the Congregation that they had listened to strange doctrine ~~which~~ ^{which} demanded their most serious consideration & as the apostle advised his brethren to prove all things and hold fast that which was good so he would exhort his brethren to do likewise and give the matter a careful investigation. This was indeed generous on the part of Elder Rigdon & gave evidence of his entire freedom from any sectarian bias as he Elder Rigdon had allowed his mind

full scope to range untrammelled through
 the scriptures embracing every principle
 of truth and rejecting Error under whatever
 guise it should appear. He was perfectly
 willing to allow his members the same
 privilege. After the meeting was dismissed
 Elders Charles Pratt and Ziba Peterson
 went home ~~with~~ with Elder Rigdon and
 remained over night in the morning
 Elder Rigdon informed the Elders that
 he would read the Book of Mormon
 & give it a full investigation & then would
 frankly tell ^{them} what he thought about it.
 A few miles from Elder Rigdon's at
 the town of Hiram were a number
 of the members of his Church who lived
 together & had all things common from
 which circumstance has arisen the idea
 that this was the case with the Church
 of Jesus Christ to which place Elders
 Charles Pratt & Peterson repaired and

Preached the gospel to them with some
 Considerable Success for their testimony
 was received by many of the people and
 Seventeen came forward and were
 baptized and became members of the
 Church.

While they were thus engaged
 the Virtue Elder Rigdon and Partridge him
 earnestly engaged in reading the
 Book of Mormon praying to the Lord
 for light and meditating upon the things
 he had read after some ^{four weeks} ~~thoughts~~ from
 the time he received the Book he
 became fully convinced of the truth
 of the work and was satisfied that
 it was a revelation from God.

Being now fully satisfied in his own
 mind of the truth of the work and
 the necessity of obedience thence he
 informed his wife of the same & was
 happy to find that she was not only

willing to obey the new gospel but was
 anxious to do so having been convinced
 of the truth by reading the same book
 and was desirous of obeying the truth.

It may seem strange that Sidney Rigdon with
 the brilliant mind which he possessed should
 be so easily influenced as he was with the
 doctrine of the Mormon Church as to give up
 all his bright prospects for the future and
 sacrifice everything for the sake of embracing
 this new religion. But the reason for his doing
 so is found in this Sidney Rigdon was
 from his youth a very religious person
 he believed that religion was the most
 sublime theme for man's contemplation in the
 world and ever since he had arrived
 at the age of majority he had ~~been~~
 been looking for a ^{religion} that which
 Christ taught to the apostles when he said
 go ye a

~~religion like that which Christ taught~~
~~to the Apostles when he said go ye~~
 into all the world and preach the
 gospel to every creature & he that
 believeth and is baptized shall be saved
 and he that believeth not shall be
 damned & these signs shall follow
 them that believe in my name
 they shall cast out Devils if they
 drink any deadly thing it shall not
 hurt them they shall lay hands upon
 the sick & they shall recover it was a
 religion that the gifts & blessings which
 Christ said should follow those
 that believe & that God should reveal
 his will to man on the Earth
 as he did anciently that he had
 looked a few and prayed for and
 the Book of Mormon which was
 handed to him by Parley P Pratt
 disclosed to him just such a religion

He therefore laid aside all personal
 Considerations and on the 14 day of
 November 1830 Sidney Rigdon ^{and his wife} ~~was~~
 baptized and became a Member of the
 Church of Jesus Christ of latter day
 saints at Kirtland Ohio In the Month
 of December following he met ~~he met~~
 Joseph Smith for the first time by
 Appointment in the State of N.Y previous
 to this meeting with Joseph Smith
 in N.Y he had been ordained an
 Elder in the Church. Soon after
 Sidney Rigdon joined the Church
 and had been ordained an Elder
 in the Church he removed his family
 to the town of Hiram some miles
 distant from Kirtland Ohio
 where quite a number of the Purley
 made Members of the Church
 resided —

The Church which Sidney Rigdon left at Mentor was perfectly horrified and surprised and indignant at his conduct in leaving them in the hasty manner he did but he had gone on and the only course for them to pursue was to submit and procure another minister for their Church which they did and some of the members of the Campbellite Church who were Sidney Rigdon's greatest admirers while he was preaching their doctrine become his most bitter enemies

Chapter 2nd

Sidney Rigdon had ^{embraced} a new religion one he had always ~~been~~ looked and hoped for and one which satisfied his mind and belief and he entered upon the work of preaching this new found religion with joy and gladness believing that he could now

commune with God and could
 learn his will by revelation and that
 angels would visit him and those who
 were true to the gospel they had received.
 Sidney Rigdon soon after moving his
 family to Kirtland began preaching the
 new faith of the latter day saints and
 had great success in convincing many
 of the truth of the doctrine which he
 taught and large numbers embraced the
 gospel this created jealousy among
 the orthodox churches and they began
 to persecute the members of the Mormon
 Church and their leaders and in the
 early morning of the 24 day of March
 1831 Sidney Rigdon and Joseph Smith
 were dragged from their houses by an
 infuriated mob and tarred and feathered
 and otherwise maltreated. It seems
 that the mob entered Sidney Rigdon's house
 and forced him out of doors and then they dragged
 him by his feet over

over the frozen ground for some distance
 and the back of his head striking the
 ground he lost consciousness after they
 had torn his cloth of and covered him
 with tar and feathers they left him alone
 and got Joseph Smith he was a
 while when the mob entered his house
 he fought them as long as he could but
 they soon overpowered him and took
 him out to the place where they had
 maltreated Rigdon when Smith saw
 Rigdon he was he was laying on the
 ground he thought he was dead
 after the mob beaten Smith to the hearts
 content and torn most of his clothes of and
 covered him with tar and feathers they let him
 go and he returned to his house badly bruised
 and in a most horrible condition Rigdon
 after lying on the ground for some time uncon-
 -scious revived enough so as to be able to get home
 but was delirious for some time the back of his head
 was badly bruised in consequence of his being dragged
 by his feet to the place where he was tarred and
 feathered. He however recovered in a few days!
 The Mob were composed of various religious deno-
 -minations

but mostly Combellites Methodist and Baptists
 This rough treatment of the Ohio Mob
 did not deter Sidney Rigdon from
 preaching the new gospel he had embraced
 but he became more zealous in the work
 than before and his efforts met with great
 success and large numbers embraced
 the gospel of the latter day saints through his
 efforts. Some time after he had been so
 brutally treated by the Mob at Hiram
 he moved his family to Kirtland his
 children then sick with measles. On
 the ^{1st} day of April 1832 he in company
 with Joseph Smith and several others
 started on a trip to Independence in the
 State of Missouri They went by private
 conveyance to Steubenville Ohio and
 Wednesday 5th day of April took passage
 on board a Steam packet for Wheeling
 Virginia where they purchased a lot
 of paper which was for the printing press
 at Independence From Wheeling they took
 passage on board the Steamer Trenton
 where at the dock during the night the

boat was twice on fire burning the
 whole length of the boat through into
 the cabin but with so little damage
 the boat went on with the morning when
 they arrived at Cincinnati some of
 the mob which had followed them
 all they way round left them and
 they arrived Louisville the same ~~day~~
 Night Captain Brittle offered them
 protection on board of his boat and
 gave them supper and breakfast
 gratuitously. At Louisville they were
 joined by Elder Titus Billings who
 was journeying with a company
 of Saints from Kirtland to Independence.
 They took passage on the Steamer
 Charleston for St Louis when they parted
 with Brother Billings and his comp-
 any & by stage arrived at Independence
 Missouri on the 24 day of April
 1831. The people the brethren genera-
 -ly injoying health and faith and
 & truly glad to welcome us among them
 on the 26 Joseph Smith called a general
 Council of the Church

at which Council he was acknowledged
 as the president of the high priesthood
 according to a previous ordination
 at a Conference of high priests elders
 and members which had been held at
 Amherst Ohio on the 25th of January
 1832 On the 6th day of May after
 transacting & disposing of all the business
 we had at Independence I in company
 with Joseph Smith and Whitney
 commenced a return to Kirtland by
 Stage to St Louis from thence to Vincennes
 Indiana and from thence to Erie
 Albany Before we arrived at the latter
 place the horses became frightened
 & while going at full speed Bishop
 Whitney attempted to jump out of the
 Coach but having his coat fast
 caught his foot in the wheel and
 had his leg and foot broken in
 several places at the same time Joseph

Smith jumped out unhurt and they put up at Mr Posters public house when Sidney Rigdon left them going directly to ~~the~~ Kirtland where he arrived in a few days after leaving Joseph Smith and Bishop Whitney at Grimselle where they remained four weeks before Bishop Whitney was able to travel to his home at Kirtland when they arrived some time in June. ~~The account of the above trip to Independence is published in the Church History of the Reorganized Church 2d ed at page~~

After Joseph Smiths arrival home the work of the translating the scriptures was commenced In June the first number of the Evening and Morning Star published at Independence Missouri by H. W. Phelps and Company was issued which was indeed a joyous treat to the saints to contemplate that the little band of brethren had become so strong in so short a time as to be able to issue a paper of their own

So embittered was the public mind against the church although many newspapers published the prospectus of our paper. It appeared to have been done more to slander the Editor than to give publicity to the paper. As so much has been said regarding this publication by the enemies of the church it may be well here to produce an extract from the prospectus which had produced this issue.

The Evening and the Morning Star besides the secret of the Lord which is now with them that fear him and the ever lasting gospel which must go to all nations before the Holy One shall stand upon the Mount of Olives and upon the mighty ocean even the great deep and upon the islands of the sea and upon the land of Zion to destroy the wicked with the brightness of his coming will also contain whatever of truth or

information that can benefit the saints of God
 temporally as well as Spiritually in these last days
 whether in prose or poetry without interfering
 with politics broils or the gamsaying of the world.
 While some may say this paper is opposed to
 all combinations under whatever plausible
 Character others will know that it is for an
 Eternal Union whose maker and ^{supporter} ~~benefactor~~ is
 God thus all must be as they are inasmuch
 as they that plow iniquity and sow wickedness
 reap the same but wisdom is justified of her
 Children. The above account of the journey to Missouri
 and the prospectus of the Morning Star I found in the
 Church history of the Reorganized Church 2nd Vol
 Sidney Rigdon after his return from
 his trip to Independence with Joseph
 Smith to his home in Kirtland remained
 there most of the time during that year
 assisting President Joseph Smith in translating the
 Scriptures and occasionally going out to preach the
 Gospel as the occasion required

Always Very Successful in Converting
 many people who embraced the
 gospel taught by the Church of
 Jesus Christ of latter day Saints
 At that time. His whole time was
 devoted to the building up the Church
 & for its prosperity. On the 18th day
 of March 1833 Sidney Rigdon^{was} Ordained
 by Joseph Smith as Prophet Seer
 and Revelator and set apart as his
 first Counselor, he being the first
 Man of the Mormon^{Church}, who was ever
 ordained to that position which position
 he retained up to the time of Joseph
 Smith's death in 1844 who with his
 Brother Hyram Smith were
 brutally murdered^{being shot to death} by a Mob of
 while held as prisoners in
 Carthage Jail Hancock Illinois 1844
 Sidney Rigdon now having become
 Joseph Smith's first Counselor was

with him almost constantly except
 when business called them away from
~~Each other~~ Rigdon was now in a situation
 to know all the secrets (if they were
 any) about the origin of the book
 of Mormon and the manner in which
 he obtained it he was Joseph Smith
 Constant friend and adviser
 for nearly fourteen years they had
 traveled together had suffered
 persecution by being tarred and feathered
 imprisoned by a mob and sentenced
 to be shot in the state of Missouri
 and otherwise maltreated while
 laboring to establish the Mormon
 Church on the ^{earth} yet in all of these
 conversations about the gospel and
 of the origin of the book of Mormon
 Joseph never told him but one
 story ^{and} that was he found it engraved
 upon gold plates in a hill near Palmyra

in the State of New York and that an Angel appeared to him and told him where he could find it on this Ridge firmly believed up to the time of his death

On the 6th day of May 1833 the Mormon Church began to prepare the plans to build the House of the Lord at Tutland to be dedicated to ~~dedicated to the service of the Ever living~~ God a Committee was appointed consisting of Hyram Smith Reynolds Cahoon and Jared Carter to take charge of the same according to the Revelation given to Joseph Smith the size of the inner Court should be fifty five feet in width and sixty five feet in length the lower part of the inner Court to be dedicated unto God for Sacrament Offering for preaching fasting and praying and the offering up of the most holy desires of the Saints

unto the Lord. And the higher part
 of the inner Court to be dedicated unto
 the Lord for the Choe of the Apostles
 This House when Completed should be
 about sixty feet high and eighty feet
 long the out side walls to be of ^{and plastered with} stone ^{and built out}
 The Mormon ^{Church} at this time were Very
 poor they had no money nor had
 they any building materials on
 hand which would be suitable for
 such a purpose but they believe
 the Lord to whom they were
 Commanded them through their
 prophet Joseph Smith to build
 such a house and fully relying upon
 the Lord to provide the means to accomplish
 the purpose for which he had
 Commanded them to do they boldly
 and cheerfully entered upon the
 work and so rapidly succeeded in the
 building of said House that on the 27th

day of March 1836 the house of the
 Lord was complete and ready to be
 dedicated to the service of the living
 God This house must have ^{cost} when
 finished at least \$40.000 it was the
 finest building of its kind in the western
 part of the State of Ohio at that time
 after the completion of the house of
 the Lord preparations were made for its
 dedication the members of the Mormon
 Church were looking forward with
 great anticipations as to what should
 take place when that interesting
 event should be consummated as
 they had all worked so hard and
 many had devoted their whole
 time to the work they expected great
 and glorious results to transpire
 at its dedication Sunday the 27 day
 of March 1836 was the day on which
 the ceremonies were to take place The
 congregation began to assemble at the

Temple about Seven O'clock AM
 an hour earlier than the doors were
 to be opened. Many brethren had come
 in from the regions round about to witness
 the dedication of the Lords House And
 such was the anxiety on this occasion
 that some hundreds had assembled
 before the doors were opened The
 Presidents entered the House with
 the door keepers and arranged them
 at the inner and outer doors also
 placed our Stewards to receive donations
 from those who should feel disposed
 to contribute something to defray the
 Expenses of building the House of the
 Lord They also dedicated the pulpits
 and consecrated them to the Lord
 The doors were opened Presidents Smith
 Regdon ^{and} Corodery stated the Congre-
 -gation as they came in and according
 to the best Collocation we could make

They had between nine and ten
 hundred persons in the building
 which was as many as could be
 comfortable seated. They then informed
 the door keepers that they could not
 seat any more in the house and
 a large multitude were deprived
 of the benefits of the meeting. Those
 out side were advised to repair
 to the school house and hold
 a meeting which they did and they
 felt that have yet many were left
 out. The assembly was then organized
 in the following manner. The west
 end of the house President Frederick
 G. Williams Joseph Smith Senior and
 William W. Phelps occupied the first
 pulpit for the Melchisedek Priesthood
 Presidents Joseph Smith Junior Hyrum
 Smith and Sidney Rigdon the Second
 Pulpit Presidents David Whitmer

Oliver Cowdery and John Whitmer
 the third pulpit the fourth was
 occupied by the President of the High
 Priests Quorum and his Counsellors and
 two Choristers The Twelve Apostles on
 the right in the three highest seats.
 The President of the Elders his Counsellors
 and Clerk in the seat immediately
 below the Twelve The high Council
 of Kirtland consisting of twelve on the
 left in the three first seats. The fourth
 seat and next below the High Council
 was occupied by Elders Warren A
 Cowdery and a Warren Parish who served
 as scribes The pulpits in the east end
 of the house for the Atonic priesthood
 were occupied as follows The Bishop
 of Kirtland and his Counsellors in the
 first pulpit the Bishop of Zion and
 his Counsellors in the second
 pulpit the President of the Priests and

and his Counsellors in the third
 pulpit The President of the Teachers
 and his Counsellors and one choister
 in the fourth pulpit the High Council of
 Zion Consisting of Twelve Counsellors
 on the right; The President of the
 Deacons and his counsellors in the
 seat below them the seven Presidents
 of the Societies on the left The Choir of
 Singers were seated in the four
 corners of the room in seats prepared
 for that purpose Received by Contribution
 nine hundred and sixty three dollars.
 At nine o'clock A.M. President Sidney
 Rigdon commenced the services of the
 day by reading the 96 and 24 Psalms
 An excellent Choir of Singers led by M.C.
 Davies sang the following hymn
 Ere long the Vail will rend in twain &c
 President Rigdon addressed the Throne
 of grace in a devout and appropriate

Manner when the following hymn was sung

Oh happy souls who pray

When God appoints to hear &c

President Rigdon then read the 18th 19th and 20th Verses of the 18th Chapter of Matthew and selected this text for the foundation of his remarks The foxes have holes the birds of the air have nests but the Son of Man has no where to lay his head. As he took his text every eye of that large congregation was centered upon the speaker He spoke two hours and a half in his usual Eloquent and logical manner his prayer and address were forcible and sublime and well adapted to the occasion At one time in the course of his remarks he was rather pathetic and drew tears from many eyes He was taking a retrospective view of the toils privations

and anxieties of those who had labored
 upon the walls of the house to erect
 them and added thereto were those
 who had met them with their tears in
 the silent shades of night while they
 were praying to the God of heaven to protect
 them and stay the unhallowed hands
 of ruthless spoilers who had uttered
 a prophecy when the foundations were
 laid that the walls should never be
 reared. In reference to his main subject
 he assumed as a past tense that in
 the days of the Savior there were Synago-
 gues when the Jews worshipped God and
 in addition to them the Temple at Jerusalem
 yet when on a certain occasion one
 proposed to follow him whithersoever
 he went he thought him of all things
 cried out like one in the bitterness
 of his ^{soul} in object poverty. The foxes have
 holes &c. This was the Speaker was

Evidence to his Mind that the Most
 High did not put his name there and that
 He did not accept the worship of those who
 paid their Vows and adorations there. This
 was Evident from the fact that they
 would not receive him but thrust
 him from them saying Away with
 him Crucify him Crucify him. It
 was therefore abundantly Evident that
 his Spirit did not dwell in them. They
 the degenerate sons of noble sires, but they
 had long since slain the Prophets and
 Seers through whom the Lord revealed
 Himself to the Children of Men. They were
 not led by revelation. This said the Speaker
 was the grand difficulty among them
 their unbelief in present revelation. He
 further remarked that their unbelief in
 present revelation was the means of dividing
 that generation into the various sects and
 parties that existed. They were sincere

worshippers but their worship was not required of them nor was it acceptable to God. The Redeemer himself who knew the ^{Secrets} hearts of all men called them a generation of Vipers. It was proof positive to his mind that there being Pharisees Sadducees Herodians and Essenes and others differing from each other they were led by the precepts and Commandments of men. Each had something peculiar to himself but all agreed in one point viz to oppose the Saviour so that we discover he could with the utmost propriety & claim not withstanding their Synagogue and temple worship. The foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head.

He took occasion here to remark that such diversity of sentiment ever had and ever would obtain when people were

not led by present revelation. This brought
 him to the inevitable conclusion that
 the various sects of the present day from
 their manifesting the same spirit rested
 under the same condemnation with those
 who were coeval with the Saviour. He
 admitted there were many houses many
 sufficiently large built for the worship of
 God but not one except this on the face
 of the ^{whole} earth that was built by divine
 revelation; and were it not for this the
 dear Redeemer might in this day of science
 this day of intelligence this day of
 religion say to those who would follow
 the fowls have holes the birds of the air
 have nests but the Son of Man hath
 not where to lay his head. After
 closing his address he called upon
 the several Quorums commencing with
 the Presidency to manifest by rising up
 their willingness to acknowledge Joseph

This description of the dedication was taken from the Melrose MSS #1 common of page 708

Smith as a Prophet and Seer and uphold him as such by their prayers of faith. All the Quorums in their turn cheerfully complied with this request then called upon all the Congregation of Saints also to give their assent by rising on their ^{feet} which they did unanimously. The following hymn was then sung. Now let us rejoice in the day of Salvation.

no longer as Strangers on Earth
Weed we come &c

After an intermission of twenty minutes during which time the Congregation kept their seats the services of the day were resumed by singing when Joseph Smith made a short address and after transacting some other business the Congregation was dismissed & thus closed the most eventful day of the Mormon Church up to this time.

I will here state that President
 F. D. Williams stated that during the
 time President. Rigdon ^{was} making his
 first prayer at the dedication of the
 Temple he saw an angel enter
 the house through the windows and
 took his seat between father Smith
 & himself & remained there during his
 prayer. President David Whitmer also
 testified that he saw angels in the house
 during the services. After the services
 of dedicating the Temple was over
 & the members of the Church had resumed
 their usual vacations and the excitement
 of the dedicating the House of the Lord
 had passed away they eagerly
 looked for the coming of the Sabbath
 day so they could worship in the
 Consecrated Temple & what glorious
 times they did have what shouts
 of joy I have heard within the walls

of that Consecrated Temple I have
 remembrance to this day The Members
 of the Mormon Church at this time were
 a very pious and religious people
 Six days they labored for their support
 and the Sabbath they devoted to the
 service of their God Every Sabbath
 morning some of the Elders would
 preach a doctrinal discourse
 which would be both ~~beneficial~~
 and instructive and their afternoon
 meetings when they administered
 the sacrament & Each member had
 the opportunity to speak to tell what
 the Lord had done for them and
 they did so with joy and gladness
 & they blessed the Lord that they had
 been permitted to live to see the
 day when the Temple had been
 built and consecrated to service
 of the living God and they had been

permitted to worship God with in
its holloose walls according to the
dictates of their Conscience.

In the Year of 1837 Commence in
Kittland a Movement upon the part
of some of its Citizens to Establish a general
banking business This was ~~not~~ ^{not} a
Church Measure. Some of the leading
Men of the Church engaged in the
enterprise. The fate of this enterprise
was an unfortunate one. The financial
stringency of 1837 under which many
older and better established institutions
went down combined with the opposition
urged by the enemies of the Church and
probably with some mismanagement
insured its failure. Stories were
circulated that the Officers of the Bank
had stolen the funds No institution
of the kind ever failed without such
a report being circulated But in this

instance where there was so much
 religious opposition to the stock
 holders and officers these reports
 would of course be believed. Oliver
 Corodery was delegated to go to Phila-
 delphia to procure the plates for the
 institution and Orson Hyde to repair
 to Columbus with a petition to the
 legislature of Ohio for an act of incorporation
 which was presented at an early period
 of their Session. but because they were
 Mormons the legislature raised some
 frivolous & cause on which they refused
 to grant them those banking privileges
 they so freely granted to others Thus
 Orson Hyde was compelled to return
 without accomplishing the object of
 his mission while Oliver Corodery
 succeeded at great expense in procuring
 the plates and brought them to
 Kirtland. Whatever may have

been the subsequent action of individuals this institution was manifestly founded in good faith and with no design of fraud. As early as May 1837 there was a spirit of speculation in Kirtland affecting among others some of the leading Men of the Church and it is possible that under this influence some of them including some of those connected with the Bank did things of questionable propriety and honesty. This spirit with its legitimate tendencies was condemned by Joseph Smith and by others of high standing of this Joseph Smith wrote. At this time the spirit of speculation in lands and property of all kinds which was so prevalent throughout the whole nation was taking deep ^{root} in the Church. As the fruits of this spirit are surmising faultfinding

disunion dissension and apostasy followed
 in quick succession and it seemed
 as though all the powers of earth and
 hell were combining their influence
 in an especial manner to overthrow the
 Church at once and make a final end.
 Other banking institutions refused the
 Kirtland Safety Society's notes. The
 enemy abroad and apostates in our
 midst united in their schemes. Flour
 and provisions were turned towards
 other markets and many became
 disaffected towards me as though
 I were the sole cause of those very ills
 I was most strenuously striving against
 and which were actually brought upon
 by the brethren not giving heed to my
 counsel. No quorum in the Church
 was entirely exempt from the influence
 of those false spirits who were striving
 against me for the mastery even some of

Twelve were so far lost to their high
and responsible calling as to begin to
take sides secretly with the enemy
On the date of July 7th 1837 Joseph
Smith writes -

Some time previous to this I resigned
my office in the Kirtland Safety Society
disposed of my interest therein and
withdrew from the institution being
fully aware after so long experiment
that no institution of the kind established
upon just and righteous principles for
a blessing not only to the Church but
the whole nation would be suffered
to continue its operations in such an
age of darkness speculation and wicked-
ness. Almost all the banks throughout
the country one after the other suspended
specie payment and Gold and Silver
rose in value in direct ratio with the
depreciation of paper currency. ~~Wages~~

The great pressure of the Money Market
is felt in England as well as in America
and breadstuffs are everywhere high

Millennial Star Vol 16 P 13

Notwithstanding the depreciation of
Kirtland bank notes some of these
speculators were imposing them upon
the uninformed when Joseph Smith
put himself squarely upon record by
publishing warning in the Messenger
and Advocate for August 1837. It
might be advisable in this connection
to state the opinion of a Mr Artell a
business man and a banker who was
well acquainted with the Kirtland bank
in 1837. at Painesville Ohio Feb 19 1880

in answer to a question of E L Kelley as
follows Q-What about the Kirtland
Bank Swindle Mr Artell You are
a banker and know how that was do You
not A-Yes I know about that bank

They started at Kirtland. These parties went into the banking business as a great many others in the State of Ohio and other states. They got considerable money out at first and their enemies began to circulate all manner of stories against them and as we had a great many banks then that issued what was known as round cat money the people began to get alarmed at so many stories and would take the other banks issue instead of the Kirtland and so much of it was forced in at once that the bank was not able to take it up. Had the people let these people alone there is no reason that I know of why the Kirtland bank should not have existed to this time and on as stable a basis as other banks.

& Then ^{thirst} ~~far~~ it was the fault of the

enemies of the bank that it failed

A- Yes I do and it was not the only one that failed either by a good many and with ^{which} Smith had nothing to do

Q What do you consider the prime cause of the expulsions of the Mormons from Kirtland

A- The ignorance and fanaticism of their accusers did it they thought public sentiment would tolerate it and they did it. The same as Roger Williams was driven out and the witches burned in Massachusetts

The above is the statement of Mr. Artele who moved with his Father to Painesville Ohio in 1830 & was well acquainted with Joseph ^{Smith} from that time up to the time the Mormons left Kirtland Ohio. The Mormons worked hard to keep up the Bank but their enemies were too powerful for

them and the crash came which
 involved several of the leading
 members of the Mormon Church
 in debt among whom was
 Joseph Smith & Sidney Rigdon
 they had given certain promissory
 notes for the purchase of real Estate
 which they were unable to meet
 and their enemies had obtained control
 of them and were about to bring actions
 upon said notes and get them into
 judgments and then if they could
 not pay the judgments they could
 imprison them by the laws then in force
 in the State of Ohio Smith and Rigdon
 well knew if they should be put in prison
 for debt it was very doubtful when they
 would be able to get out and the only
 course left for them was to leave the State
 In the Month of December 1837, ^{at midnight} Joseph Smith
 with his family and Sidney Rigdon with a

part of his family started from Kirtland
 Ohio for the town of Far west Colwell County
 Missouri which town was ^{then} on the confines
 of settlement and about one thousand
 miles distant from Kirtland Joseph
 Smith and Rigdon were obliged
 to keep themselves concealed in their
 wagons during most of the time they were
 traveling through the State of Ohio as
 their absence would be known by
 their enemies at Kirtland ~~and~~ & expect
 they would be followed and if over-
 taken would be arrested but nothing
 of the kind happened They went from
 Kirtland ^{to a strong} from there to the town of Dub-
 -lin Indiana where they felt safe from
 any attack of their enemies. Here they
 remained for three weeks for the
 purpose of letting the absent portion
 of Rigdon family with his son in law George
 W. Roberson to overtake ^{them} On the arrival

of George H. Robinson with the remainder of Sidney
 Rigdon family they at once started on their long
 and tedious journey (Joseph Smith and family
 and several others left Sidney Rigdon and Robinson
 by taking a different route agreeing to meet at Terre
 Haute in Indiana) for the promised land Far
 West Missouri The roads being very bad and
 the weather cold and stormy their progress was
 necessarily slow Rigdon having several
 small children they suffered severely from
 the cold and some days they had to lay on
 account of stormy weather They bore up under
 their sufferings without complaining
 believing that the Lord they served would
 carry them safely through to their future home
 in the west they traveled through the state of
 Indiana and crossed the Wabash River at
 Terre Haute when they met Joseph Smith and family
 who left them again taking on other route and Rigdon
 and family & several others struck out on the
 great Prairies of Illinois they moved steadily
 along without meeting ~~without~~ any serious
 accident until they reached a little town
 of Parris where they stayed over night
 in the morning

A Great Snow Storm was in full
 blast it was a regular Blizzard
 they had to Cross a Prairie of ten miles
 the inhabitants of the place warned
 them it was dangerous to attempt to
 cross the Prairie in such a Storm but
 Rigdon and the men that were with him
 felt anxious to get on as fast as they could
 conclude to try it and started the air was
 filled with Snow Robinson took the
 lead with a Covered Carriage he
 had with him his wife Mrs Sidney
 Rigdon and his wife's grandmother
 who was at that time seventy nine
 years old & following Robinson was a
 Lyman Darrow driving an open
 wagon and four other wagons following
 him they had not gone over two miles
 when no road was to be seen it was
 covered with Snow but we kept
 on until one of the wheels of the wagon

in which ^{riding} Sidney Rigdon was ~~the~~ Came off
 and I and my Brother were put into
 an other wagon & told to go head
 the others staped to fix on the wheel ~~that~~
~~had come off~~ we were now out on the
 prairie the wind blowing a fearful
 gale. No road in sight & nothing
 to be seen of Robinson or Darrow
~~got out of sight~~ And it was fearfully
 cold we had not gone far when
 one of the men who had staped
 with the wagon to help fix on the
 wheel. Came riding up & told us
 to come back or we would freeze
 to death we turned around and got
 back to Parris I and my Brother
 were so cold we had to be carried
 into the house. You came the inquest
 who had become of Robinson and Darrow
 The storm was raging at this time so hard
 for any one to venture out on the prairie

to look after them and they had to be
 left to their ^{safety}. Sidney Rigdon and those who
 had returned to Parres with him were
 in a fearful condition they mourned for
 the absent ones as those who had no
 hope to them it did not seem possible
 that ^{they} could escape death unless an
 interposition of providence should take
 place prayers were offered up for the
 safety of Roberson and the deer ones
 that were with him Sidney Rigdon
 and others of the party did not sleep that
 night but walked the house till morning
 The storm was over but it was intensely
 cold but the anxiety was so great to learn
 the fate of the lost ones that to again cross
 the prairie the day was clear no road
 was to be seen but could see the woods
 on the other side of the prairie and we
 started and after three hours hard
 trudging reached the woods and
 came to a house there was nothing to
 indicate from any side appearances
 that any wagon had stopped there and

And it was with fearful forebodings that
the inquiry was made to the man of the house
if he had seen any wagon or carriage
pass his house yesterday he replied
a Covered Carriage and an open wagon
had stopped there the day before and
three women had come in to his house
to get warm as they were nearly frozen
to death after staying a while to warm
up had gone on to an other house
about two miles farther on & there
we should no doubt find them This
was joyous intelligence and the agony
was over and the lost ones were
alive with thankful hearts we
started and in a short ^{time} we found
them all well except Dorrold whose
Ears were about twice the size
they ought to have been they badly
frozen Robinson and his party were
fearful that we had missed our
way & had perished on the ~~Prairie~~
Prairie and they were filled with
joy to find us safe all was thus
happily ended but we had learned

Something and that was never again to
 attempt to cross a prairie in the face of a
 blizzard. We started again and kept on
 for several days the snow was deep and
 it was hard ~~travelling~~ traveling and we
 were again obliged to stop on account
 of sickness. Robinson wife and her
 grandmother were unable to travel
 and therefore was obliged to ~~stay~~ by for
 a time we were fortunate to find comfort-
 able quarters at a former house a
 way out on the prairie where we remain-
 ed some ~~three~~^{two} weeks and my brother and
 myself enjoyed our selves in catching
 prairie chickens the snow was deep on
 the ground and the farmer where we were
 stopping had driven his corn into a yard
 near his house where he and his boys
 were engaged in husking it and great
 flocks of prairie chickens would come every
 morning to get something to eat and would
 remain all day they were to be seen on the
 top of the house and barn and with the cornfield
 we did not attempt to shoot them but caught
 in traps made of sticks we were able to catch
 all we wanted to eat while we remained there
 After Robinsons wife and her grandmother had
 recovered sufficient to travel we started and
 in due time reached the Mississippi River

spent Louisiana about the last of February
 we were two days late to be able to cross on the
 ice and had to remain six days for the ice to
 get out of the river so that the ferry boat could
 cross ~~the river~~ after getting over the river on the
 Missouri side the roads were almost impass-
 -able we were not able to make over ten miles
 a day we therefore stopped at a Mr Herricks who
 was a member of the Mormon Church when we
 remained about two weeks when the roads
 got better we again started and arrived
 at Far West some time in the month of April
 1838 Joseph ^{Smith} and family had reached Far West
 about the first of March ~~Sunday~~ ^{had reached Far West} after Rigdon
 was a great day Sidney Rigdon was to preach
 in the large school house just out side of the
 Village and all of the members of the Church in that
 vicinity were present to hear him They filled
 the house had the windows hoisted and poles
 run into the windows and men climbed up
 on them and others stood on the ground ~~out~~
 out side of the house he preached about
 an hour and a half and then was great rejoic-
 -ing Rigdon said he had found a home at last
 he should never move ^{again} ~~any more~~ here
 was his resting place when he hoped he
 should be permitted to worship God according to the
 dictates of his conscience But alas for human hopes and expect-
 -ations little did Sidney Rigdon suppose his ^{arrival} ~~stay~~ at Far West
 was but the beginning of sorrow for him

Chapter 3^d

The Mormons before purchasing land in Caldwell County had bought land at Independence Missouri and began to make a settlement there when they were driven away from their lands taken from them by the Missouri Mob They then went into Clay County to make a settlement to this the Missourians objected At 1800 they agreed by the Missourians that if they would go into Caldwell County and make their settlement they would not be molested but should be permitted to leave there in peace which proposition the Mormons accepted and purchased their land and commenced to build the town of Far West at Caldwell County

~~Chapter 3rd~~

This was the Condition of things when
 Smith and Rigdon Came to Far West
 to reside with their families again
 they heard mutterings ~~and~~ threats of
 Mob Violence on the part of the
 Missourians who were determined
 to drive the Mormons from the land
 they had purchased of the government
~~in Colville County~~ notwithstanding
 the agreement they had made with
 the Missourians in Clay County.
 There is a time when forbearance
 ceases to be a virtue ^{Sidney} and Rigdon thought
 this about the time On the 4th day
 of July 1838 the Mormons at Far
 West Concluded to have a grand
 Celebration Joseph Smith Jr was chosen
 president Sidney Rigdon was Orator
 Reynolds Cahoon Chief Marshal
 and George W. Robinson Clerk The
 procession commenced forming at ten
 A.M and marched to the Temple Lot

forming a circle around the & caration
 when the corner stones of the proposed
 temple were laid with appropriate
 ceremonies. After this the oration was
 delivered by Sidney Rigdon as so
 much has been said about this
 oration by the Messianians I here
 give it in full as reported by one
 Hunt from Liberty Messenger
 Friends and Fellow Citizens

By your request I am called
 upon to address you this day under
 circumstances novel to myself and I
 presume as much so to most of you
 for however frequently we may have
 met our fellow citizens in times past
 in the places of our nativity or of our
 choice to mingle our feelings with
 theirs and unite with them in greet-
 -ful acknowledgments to our divine
 Benefactor on the anniversary of our
 National Existence we have never

have been assembled by reason of
 our holy religion for which cause
 alone a very large majority of us
 are here to day. But though our residence
 here is far from the Sepulchres of our
 Fathers and from the lands of our nati-
 -vity and former choice and our associations
 here as novel and as strange to our selves
 as it could be to any portion of our
 fellow men still we hail the return, the
 birthday of our Liberties with no less
 feelings of joy and gratitude nor no
 less desire for the prosperity and
 continuance of the fabric of our
 National Government inspires our breasts
 this day than when we met in the mixed
 assemblies of all religions as in times
 past in the lands of our nativity. nor in-
 -deed could it otherwise be from our
 infancy we have been traditionated to
 believe ours to be the best government
 in the world our fathers our neighbors

And our associates in life have
 & tolled its exultance to the highest pinnacle
 of fame in our ears even before we were
 capable of judging of its merits for
 our selves or even able to form an
 estimate of its worth. As we advance
 in life we heard nothing else from
 our Statesman and heroes but the perfection
 and excellence of our public institutions
 and the superiority of our government
 over all the governments of the world
 whether they existed in former or ~~in~~ latter
 times. ~~At~~ ^{is} the government under which we
 were born and Educated or else
 we exchanged another for it with whose
 forms we ~~are~~ ^{were} satisfied and in exchange
 gave this the preference and sought
 by removal to enjoy its benefits. We
 have been taught from our cradles
 to revere the Fathers of the Revolu-
 tion and Venerate the Very urns which
 contain the ashes of those who sleep

And every feeling of our hearts responds
 in perfect union to their precepts. Our
 Country and its institutions are written
 on the tablet of our hearts as with
 the blood of the heroes who offered
 their lives in sacrifice to redeem
 us from oppression. On its towers
 the flag of freedom and invites the
 oppressed to enter and find an
 asylum under the safeguards of
 its Constitution. The tyrant grasp
 is unfastened and equal rights
 and privileges flow to every part of the
 grand whole. Protected by its laws
 and defended by its powers the oppressed
 and persecuted saint can worship under
 his own vine and fig tree and none
 can molest or make him afraid. We
 have always contemplated it and do
 now as the only true fortress of
 freedom and bulwark of our liberty
 in the world its very existence most

the Civilized world far surpassing
 those of a Pitt a Wilburforce a Canning or
 a Grey and has cost all their efforts in
 the shade forever. It has stood and now
 stands as the arbiter of the world the judge
 of ^{the} notions and the rebuker of tyrants
 throughout the world it is the
 standard of freedom both civil and
 religious. By its existence the fears of
 Superstitions have been removed
 and the pretents of tyrants have been
 swept away as a refuge of lies and
 the rights of man have been restored
 and freedom both political and
 religious have been made to triumph.
 Our government is known throughout
 the civilized world as the standard
 of freedom civil religious and political.
 By it are the acts of all nations tried
 and it serves to expose the frauds the
 deceptions and crafts of the old world
 in attempting to palm upon the people

Monarchy and aristocracy for republicanism
 and freedom so powerful has been its
 influence that the hands of the oppressor
 even in the old world has been lightened
 Tyrants have been made to tremble
 and oppressors of mankind have been
 filled with fear Thrones if they have
 not been cast down have been stripped
 of their terror and the oppressed subject
 has been measurable distance from his
 bondage. Having been rocked in the
 cradle of liberty and educated in the
 school of freedom all our prejudices
 and prepossessions are deeply rooted in
 favor of this superlative excellence
 of a government from which all our
 privileges and improvements have flowed
 We are wedded to it by the greatest ties -
 bound to it by cords as strong as death - to
 preserve which should be our thought and
 our aim. In all our pursuits to maintain
 its Constitution inviolable its institutions

uncompromised its laws unviolated and its order unchanged.

There is one thing in the midst of our political differences which ought to create feelings of joy and gratitude in every heart and in the bosom of every well wishing man that all parties in politics express the strongest desire to preserve both the union and the Constitution unimpaired and unbroken and only differ about the means to accomplish this object so desirable as expressed by all parties. And while this indeed is the object of parties in this republic there is nothing to fear the prospects for the future will be as flattering as the past in celebrating this the anniversary of our independence. All party distinctions should be forgotten all religious differences should be laid aside We are members of our common republic equally dependant on a faithful execution of its laws for our protection in the

enjoyment of our civil political and
 religious privileges all have a common
 interest in the preservation of the Union and
 in the defense and support of the Constitution
 Northern Southern and Western interest
 ought to be forgotten or lost for the time
 being in the more noble desire to preserve
 the Union we cannot by rending it to
 pieces. In the former there is hope in the
 latter there is fear in one place in the
 other war In times of peace it ought to
 be our aim and our object to strengthen
 the bonds of the Union by cultivating peace
 and good will among ourselves and
 in times of war to meet our foes sword
 in hand and defend our rights at the
 expense of life. For what is life when
 freedom has fled. This a name - a bubble
 better for sleep with the dead than be
 apprehensive among the living. All attempts
 on the part of religious aspirants to unite
 Church and State ought to be repelled

with indignation and every religious
 Society supported in its rights and in
 the exercise of its Conscientious devotions
 the Mohamedan the pagan and the
 idolater not excepted and be partakers
 equally in the benefits of the government
 for if the Union is preserved. It will be
 ennobling the people wit And they can
 only be done by securing to all their most
 sacred rights. The least deviation from
 the strictest rule of right on the part of any
 portion of the people or their public servants
 will create dissatisfaction that dissatis-
 -faction will end in strife - strife in war
 war in the dissolution of the Union. It is on
 the Virtue of the people that depends the
 existence of the government and not in the
 wisdom of legislators. Whosoever seeth laws
 (it matters not how righteous in themselves)
 when the people in Violation of them tear
~~their~~ ^{those} rights from one another which
 they (the laws) were designed to protect

If we preserve the nation from ruin
 and the people from war it will be by
 securing to others what we claim
 ourselves and being as zealous to defend
 another's rights as to secure our own
 If on this day our fathers pledged their
 fortunes, their lives and their sacred
 to one another and to the claims which they represented to be due or
 honors ~~to~~ lose all earthly inheritance (not
 life and honor & captia) O I ought we
 to follow their example and pledge our
 fortunes our lives and our sacred
 honors as their children and their successors
 in maintaining inviolable what they obtained
 by their treasure and their blood. With
 holy feeling sacred desires and gratifica-
 -at hearts to our divine Benefactor
 ought we to perform the duties of this day
 and enjoy the privileges
 which as saints of the living God we
 enjoy in this land of liberty and freedom
 when our most sacred rights even that
 of worshipping our God according to his will

is secured unto us by law and our
 religious rights so identify with the
 existence of the Nation that to deprive us
 of them will be to doom the Nation to ruin
 and the Union to dissolution. It is now
 three score and two years since ^{the} God of
 our fathers Abraham Isaac and
 Jacob caused the proclamation to
 go forth among the people of the
 Continent that the people of this
 Nation should be free and that over
 them Kings should not rule and princes
 decree authority and all this preparatory
 to the great purpose which he had
 designed to accomplish in the last days
 in the face of all people in order that
 the Son of God the Savior of the world
 should come down from heaven and
 reign in Mount Zion and in Jerusalem
 and defend his ancient gloriously according
 to the testimony of the holy prophets since
 the world began and it is Eight Years too

Months and twenty eight days since
 this Church of the last days was organized
 by the revelations of that same Jesus who is
 coming to reign before his ancents glorio-
 -ously then Consisting of 84 Members only
 At its first appearance & excitement began to
 prevail among the people when it made
 its appearance and as it increased in
 numbers the excitement increased The
 first attack made upon it by its Enemies
 was false representations and false Manner
 By this engine it was assailed from every
 quarter and by all classes of Men relig-
 -ious and irreligious. Misrepresentations
 followed misrepresentation falsehood ~~after~~
 after falsehood followed each other in
 rapid succession until there must have
 been multitudes of them created in a
 minute by those employed in it or else
 they could not have gotten so many
 but in circulation This Scheme not
 Succeeding the enemies had recourse

to persecution which was multiplied
 continually apparently with determination
 to destroy every person who united to aid
 and assist in bringing forth the work of the
 Lord. But all this not succeeding accord-
 -ing to the expectations of the persecutors they
 united to all this power that mobs driving
 men women and children from their
 houses dragging them in the dead hours
 of the night out of their beds whipping
 tarring and feathering and otherwise
 shamefully treating them. Nor were these
 means the only ones resorted to in this work
 of persecution but being determined to put
 an end to the Church forever they added to
 all the rest of the means used stealing the
 property of the saints also burning houses
 and charging it on them (the saints) heads
 in order to raise public indignation against
 them and also false swearing and indeed
 we may add all other means which the
 adversary had in his power to use nothing

seems to be left to be performed that
 could be done by men demons in order
 that the purposes of God might fail
 but still the object so much desired
 has not yet been obtained. Under
 all this fire of persecution the Cause has
 rolled on with a steady course the increase
 has been gradual, but constant and the Church
 at this time numbers many thousands
 Some in the old world have become
 obedient to the faith multitudes in the
 Canadas as well as most parts of the United
 States. During these scenes of persecutions a number of the
 Saints have lost their lives and others
 are missing and it is unknown what
 has become of them but the presumption
 is they have been secretly murdered
 No Country of which we have any knowl-
 edge has offered so fair an opportunity
 for determining the great hostility which
 exists naturally in the human heart against
 God and against his work as this one
 In other Countries persecutions were carried

on under pretext of law but in this
 Country where the Constitution of the
 United States and the Constitution of
 Every State in the Union guarantee unto
 every person the rights of Conscience and the
 liberty of worshipping as he pleases to witness
 such scenes of persecution as those which
 have followed this Church from the
 beginning in despite of law justice equity
 and truth and at war with the very
 genius of republican institutions
 and contrary to the design of our
 government surely evinces the depravity
 of the human heart and the great
 hostility there exists in the hearts
 of the human family against the work
 and purposes of God and fully
 confirms the apostles that the carnal
 mind is at enmity against God,
 But notwithstanding all this Violence
 we even say as did Paul to the Corinth
 ians We are troubled on every side

Yet not destroyed we are perplexed
 but not in despair persecuted but not
 forsaken cast down but not destroyed
 We have until this time endured this
 great weight of affliction and kept the
 faith. If the ancient Saints had to
 endure as seeing him who is invisible
 so have we if they have to suffer the
 contradiction of sermons against them-
 selves so have we if they ^{had} suffered
 stripes and imprisonments for their
 religious sake so have we if they were
 journeying in perils of waters in perils
 among robbers in perils by their own
 Countrymen in perils by the heathen in
 perils in the City in perils in the wilderness
 in perils in the Sea in perils among
 false brethren in weariness and painful-
 ness in watchings often in hunger
 and thirst in fastings often in cold
 and nakedness so are we. If they had
 to Commence themselves to goe in much

patience in afflictions in necessities
 in distresses in stripes in imprisonment in
 tumults in labors in watchings in fastings
 by pureness by Knowledge by long suffering
 by Kindness by the Holy Ghost by love
 unfeigned by the word of truth by the power
 of God by the armor of righteousness on
 the right hand and on the left by honor
 and dishonor by evil report and good
 report as deceivers and yet true as unknown
 and yet well known as dying and behold
 they live as chastened and not killed
 as sorrowful yet always rejoicing as
 poor yet making many rich as having
 nothing yet possessing all things so have
 we. If they went up through much
 tribulation and so shall their robes
 and made them white in the blood of the
 Lamb so have we to go through as great
 a tribulation and we trust in doing
 we will also wash our robes and make
 them white in the blood of the Lamb

One Cause of our heavy persecution
 is the influence which those have in
 the world whom we have separated
 from the Fellowship of the Church for
 their wickedness who attempt to gratify
 their Vengeance on us and also to hide
 their own Shame by false Standards and
 base Calumny. We were at one time
 represented by them as having all things
 Common at another as being Enemies to
 the government And in other places
 we were represented to be abolitionists
 And indeed anything they thought best
 calculate to stir up the public mind
 and to excite public indignation and if
 possible put an end to the work by
 sacrificing some of those who would consider
 as most active in supporting and
 defending the Cause But through the
 Mercy of God we are still in existence
 and have the opportunity of joining with
 you in the privileges of this day. In

assembling on this occasion our
 object is not only to comply with
 the custom of our nation in celebrating
 the birthday of our liberties but also
 to lay the corner stone of the edifice about
 to be built in this place in honor of our
 God to whom we ascribe the glory of our
 freedom as well as our eternal
 salvation and whose worship we
 esteem of more consequence than we
 do the treasures of Missouri ready at all
 times to offer unto him the sacrifice of
 our first fruits and by uniting perse-
 verance patient industry and faithful
 devotion to the cause of God rear this
 building to his name designed for the
 double purpose of a house of worship
 and an institution of learning. The first
 floor will be for sacred devotions
 and the two others for the purpose
 of education. The building to be one
 hundred and ten feet by eighty with

three floors and not far from thirty feet between the floors all to be finished according to the best style of such buildings in our Country the entire expense calculated at not far from one hundred thousand dollars all when finished to stand as a monument of the power of union & effort and concert of action

Next to the worship of our God we esteem the education of our children and the rising generation for what is wealth without society or society without intelligence And how is intelligence to be obtained By education. It is that which forms the youthful mind it is that alone which renders society agreeable and adds interest and importance to the worship of God What is religion without intelligence An empty sound Intelligence is root from which all true enjoyment flows Intelligence is religion and religion is intelligence if it is anything

Take intelligence from it and what is
 left A Name a sound without meaning
 If a person desires to be truly pious in the
 sight of God he must be purely intelli-
 -gent Pity without intelligence is
 fanaticism and devotion without
 understanding is enthusiasm The object
 of our religion is to make us more intelli-
 -gent than we could be without it not so
 much to make us acquainted with what
 we do see as with what we do not see
 It is designed to exalt the faculties to
 enlighten the understanding and
 through this medium purify the
 heart It is calculated to make men
 better by making them wiser more useful
 by making men intelligent not
 intelligent on some subjects only
 but on all subjects on which intelli-
 -gence can be obtained And when
 science fails revelation supplies its
 place and unfolds the secrets and

Mysteries of unseen world leads
 the mind into knowledge of the future
 existence of men makes it acquainted
 with God its Redeemer and its
 associates in the eternal Mansions so that
 when science fades and philosophy
 vanishes away revelation more & more
 in its operations begins where they
 feasts the mind with intelligence pure and holy from the presence
 (science and philosophy) end of God
 tells of Eternal Mansions of immortal
 glories of Everlasting dominions of angelic
 throngs of heavenly hosts of flaming
 seraphs of crowns of glory of palms of
 victory of the Saints Eternal triumph
 through a glorious resurrection of
 songs of Everlasting joy of God the
 Father of all: of Jesus the Mediator
 of the New Covenant and the blood
 of sprinkling which speaketh better
 things ^{than} that of righteous able it not
 only acquaints us with these eternal
 things but it makes known unto us

the future history of man time of the
 purposes of God which have to be
 accomplished before the end of all
 things comes. It warns and forewarns
 of the wars the pestilence the famines
 the earthquakes and the desolations
 which are coming on the Earth
 the rising and falling of the nations
 and also the desolations of the Earth
 itself the falling of the Mountains
 the rising of the Valleys the melting
 of the rocks the purifying of the elements
 by fire of the suns ~~melting~~ veiling ^{face} their
 the moons turning to blood the stars
 of heaven falling of the heavens rolling
 away as a scroll of Christ descending
 from heaven with a shout of the
 archangel and the triumph of God and
 of the wicked fearing and trembling
 of their faces gathering blackness and
 of their seeking refuge under the
 Mountains and of their calling

upon the rocks to hide them from
the face of him that sitteth upon
the throne and from the wrath of the
Lamb for the great day of his wrath
has come and who shall be able
to stand.

All this mass of important intelligence
together with final end of all
thrones and dominions and princip-
alities and powers and governments
which nothing else but revelation
could make known (for ~~science~~
science with all of her powers could
never declare it neither could
philosophy with all her utmost stretch
reach it) we obtain by our holy religion
for this is her province it is the
theater when she acts it is the business
we have for her it is to tell us things which
nothing else could tell it is to fill
us with that kind of wisdom which
cometh down from above and which alone

is obtained by revelation and by
 the powers which our holy religion
 confers and by nothing else
 In View then of what we have already
 obtained and what there is to be
 obtained we have assembled
 ourselves together in this remote land
 to prepare for that which is coming on
 the Earth and we hope this day laid
 the corner stones of this temple of God
 and design with as little delay as
 possible to complete it and to rear up
 to the name of our God in this City
 For first a house of God where all the
~~Sciences languages etc which are taught~~
~~in our country~~ which shall be a
 house of prayer a house of learning
 a house of order and a house of God
 where all the Sciences languages etc
 which are in our country in schools
 of the highest order shall be taught and
 the object is to have it on a plan accessible

to all classes the poor as well as the rich that all persons in our midst may have an opportunity to educate their children both male and female to any extent they please so that all the talents in our midst may be collected forth in order that we may avail ourselves of all the means God puts into our hands and put into the power of all to deliver themselves from the imposition and frauds which are practicing upon the more illiterate part of the community by those who have had superior advantages or as far at least as learning can go to obtain this object

One part of the house shall be set apart for a place of worship where we shall invoke our God for resolution ^{when we have gone as far as human skill can carry us that by revelation} visions &c we may fill the vacuum still left after science and philosophy have done all they can do so that we may

have that understanding and that
 wisdom which brings salvation and that
 knowledge which is unto eternal life
 That distress of notions or whatever may
 whether there are wars or famines
 or pestilences or earthquakes or distress
 of notions or whatever may come according
 to the purposes of our God that we may
 know it beforehand and be prepared
 for it so that none of these things shall
 overtake us as a thief in the night and
 while we are enjoying peace and safety
 sudden destruction come upon us
 The savior of the world himself while
 he was here with his disciples said
 that as it was in the days of Noah so it
 should be at the coming of the Son
 of Man they were eating and drinking
 they were marrying and given in marriage
 and knew not until the flood came
 and swept them all away so shall
 it be at the coming of the Son of Man And

Paul declared to the saints of his day that the day of the Lord cometh as a thief in the night that when the people are crying peace and safety then sudden destruction cometh upon them and they shall not escape and that the wicked men and seducers would wax worse and worse deceiving and being deceived They will say: Peter say Where is the promise of his coming for since the fathers fell asleep all things continue as they were from the beginning of the Creation. Such is to be the state of the world and the most important period in the existence of Mans earthly residence

The description given by Isaiah is tremendous in the extreme. Behold the Lord maketh the earth empty and maketh it as at an turn - eth it upside down and scattereth abroad the inhabitants thereof. And I shall be as with the people so with the priest as with the servant so with his master as with the

maid so with her Mistress as with the
 buyer so with the seller as with the lender
 so with the borrower as with the taker of
 usury so with the giver of usury to him
 The Land shall be utterly emptied and utterly
 spoiled for the Lord hath spoken this word
 The Earth mourneth and fadeth away
 the world languisheth and fadeth away
 the haughty people of the Earth do languish
 The Earth also is defiled under the inhabitants
 thereof because they have transgressed the
 laws changed the ordinance broken the
 Everlasting Covenant. Therefore hath the
 curse desoured the Earth and they that
 dwell therein are desolate therefore the
 inhabitants of the Earth are burned and
 few men left. The Prophet Malachi
 describing the same scene and the same
 period of calamity says: For behold the day
 cometh that shall burn as an oven and all
 the proud yea and all that do wickedly
 shall be stubble and the day that cometh shall

burn them up with the Lord of hosts
That it shall leave them neither root nor
branch

The psalmist David in the Majesty of his
prophetic power has left us a warning also
when he says The Mighty God even the Lord
hath spoken and called the Earth from
the rising of the sun unto the going down
thereof Out of Zion the perfection of beauty
God hath shined Our God shall come
and shall not keep silence a fire shall
devour before him and it shall be very
tempestuous round about him He shall
call to the heavens from above and to the
earth that he may judge his people
Gather my saints together unto me those
that have made a covenant with me
by sacrifice And heavens shall declare
his righteousness for God is judge himself
Having then knowledge of these things and
the Voice of God being unto us to meet
Together And make a Covenant with our

Go by sacrifice we have given had
 thence and are here this day as
 witnesses for God that he has not spoken
 in Vain neither has he said in Vain
 But the day and hour of his judgment
 Sleepeth not neither do they Slumber
 and whether men believe or do not
 believe it alters not the word which God
 has Caused to be spoken but come it must
 and come it will and that to their aston-
 -ishment the Confusion and the dismay
 of thousands who believe not neither
 will they regard until overtaken by it
 as a thief in the night and sudden
 destruction come upon them and there
 be none to deliver. Know therefore the terrors
 of the Lord we warn our fellow men not
 only by precept but by example also by leaving
 our former house to which we were
 bound by the strongest ties suffering
 a sacrifice of the greatest share of our
 earthly possession. Many of us in times past

were rich but for Jesus sake and the
 Command of our Lord we have become
 poor as he Christ became poor for our
 sakes & in like manner we follow his
 example and become poor for his sake. And
 as Moses left Egypt not fearing the wrath of
 the King and refused to be called the son
 of Pharaoh's daughter choosing rather to
 suffer affliction with the people of God
 than enjoy the pleasures of sin for a
 season having respect to the recompense
 of reward so do we We Choose to suffer
 affliction with the people of God rather
 than enjoy the flatteries of the world for
 a season. It is not because we cannot if
 we will so despoise enjoy both the
 honors and flatteries of the world but
 we have voluntarily offered them in
 sacrifice and the riches of the world also
 for a more durable substance. Our
 Lord has promised us a reward of
 eternal inheritance and we believe

his promises and though we wade
 through great tribulations we are in
 nothing discouraged for we know he
 that has promised is faithful. The
 promise is sure and the reward is
 certain. It is because of this that we
 have taken the spoiling of our goods
 our chills have ~~been~~ been given to the
 smiters and our heads to those who
 have plucked off the hair. We have
 not only when smitten on one cheek turned
 the other but we have done it again and
 again until we are wearied of being
 smitten and tired of being trampled upon.
 We have proved the world with kindness
 we have suffered their abuse without
 cause with patience and have endured
 without resentment until this day and
 still their persecutions and violence do not
 cease. But from this day and this
 hour we will suffer it no more. We
 take God and all the holy angels to

witness this day that we warn all men
 in the name of Jesus Christ to come on
 us ^{no} more forever for from this hour we
 will bear it no more our rights shall
 no more be trampled on with impunity
 the men or the set of men who attempts
 it does it at the expense of their lives
 And that mob that comes on us to disturb
 us it shall be between us and them a war
 of extermination for we will follow them
 till the last drop of their blood is spilled
 or else they will have to exterminate us
 for we will carry the seat of war to their
 own houses and to their own families and
 one party or the other shall be utterly
 destroyed Remember it then all men
 We will never be the aggressors we
 will infringe on the rights of no people
 but shall stand for our own tents
 death We claim our own rights and
 are willing that all others shall
 enjoy theirs No man shall be at liberty

to come into our streets to threaten
 us with mobs for if he does he shall
 atone for it before he leaves the place
 neither shall he be at liberty to vilify
 and slander any of us for suffice
 it we will not in this place We
 therefore Take all men to record this
 day that we proclaim our liberty this
 day as did our fathers and we pledge
 this day to one another our fortunes our
 lives and our sacred honors to be
 delivered from the persecutions which
 we have had to endure for the last nine
 years or nearly that time. Neither
 will we indulge any man or set of men
 in instituting vexatious lawsuits against
 us to cheat us out of our rights if they
 attempt we say we be unto them. We
 this day then proclaim ourselves free with
 a purpose and a determination that never can
 be broken No never No never No never
 Hunt Mormon War pp 167-180

I have thus given this Fourth of July
 oration in full as it was reported by
 Editor Hunt of Liberty Bells Carenty Mus-
 saum whether he repeated it correctly
 or not I do not know but shall assume
 he did the oration has been commented
 on by almost all of the Mussum
 Editors at the time it was delivered
 and by various divisions of the
 orthodox Churches of Mussum and
 Sidney Rigdon has been condemned
 by most all the enemies of the Mormon
 Church for using such fierce
 language on that occasion But
 when we come to look at the facts as
 they exist and what the Mormon Church
 had suffered at the hands of the border
 ruffians of Mussum and elsewhere where
 is it a subject of so much surprise and
 fault finding as it has been ^{made to appear} I think not
 Sidney Rigdon openly declares that
 the Mormon Church would never be

The aggressor they only asked to be
 let alone to enjoy their religion as the
 other churches enjoyed theirs and this
 they certainly had the right to do and
 no one can deny it. Then religion was
 the religion which Christ taught when
 here on the earth the Mormons claim
 that the gifts and blessings which
 the Saviour said should follow them
 that believe will follow them that
 believe in this day and age of the
 world as they did when he taught
 the doctrine to the apostles if they
 only believe the true faith as laid
 down in Scriptures. There is nothing
 appalling about this doctrine and
 no good reason why men should
 persecute the Mormon Church
 because they taught it to the people
 as Sidney Rigdon says in his oration
 The Church has been persecuted for
 almost nine years their churches have

been given to the Smilers and their
 heads to those who have plucked off
 the hair. They have not only when
 smitten on one cheek turned the other
 and have done it again and again
 until they are weary and tired of being
 trampled upon. They have proved
 the world with kindness and have
 suffered their abuse without a
 cause the Missourians have
 driven them out of Jackson County
 Missouri and taken from them
 the lands which they purchased
 of the government and paid for it
 and they went to Colville County by
 an agreement and a promise
 on the part of the Missourians that
 then they should ^{not} be molested yet
 they had no sooner purchased land
 of the government and were making
 improvements on it than threats
 were again made by their border

ruffians of Missouri that they will
 again drive them from off their lands
 and homes by force and appropriate
 their property to their own use Then
 because Sidney Rigdon should
 on their National day proclaim
 that they would submit to no more
 persecution from this Missouri
 Mob ~~or any others~~ they and others
 hold up their hands in holy horror
 to think the Mormon Church should
 dare to make such an assertion that
 they would fight before they would
 submit ^{to} any further persecution or
 be again driven from their homes
 it was too horrible to be submitted to
 by them ^{and} the insult was so great it
 could only be condoned by the shedding
 of their blood or any other acts
 of cruelty they should feel disposed
 to inflict upon them I for my part
 am unable ^{to see} any justice or righteousness

in such a position The Missions
 had no Cause of Complaint or
 Fear from the Mormon Church
 All they had to do as well as
 all others was to let the Mormons
 alone and this they well knew.
 They were a peaceable and religious
 people and believe in the rights
 of man and to do unto others as
 they would have others do unto
 them and the persecutions of the
 border ruffians of Missouri of the
 Mormon Church was without any just
 Cause or Complaint. The only reason
 they had they were jealous of the
 Mormons because they were settling
 up the County of Colwell ^{rapidly} ~~fast~~ large
 trains of emigrants from the East
 were coming into Colwell County
 to find homes they were members
 of the Mormon Church and they
 were afraid that they would get too.

numerous for them and they concluded they would drive them out of the State before that time should arise and Confiscate their property as they had done in Jackson County. The Missourians knowing if the Mormons gained the majority in Caldwell County their actions would be controlled by law or serious consequences might ensue to them for any violations of the law on their part.

After the 4th day of July was over there was nothing done by the Missourians to injure the Mormons for some length of time they could hear of the threats they were making as to what they were going to do but no overt acts on the part of the Missourians were done to injure the members of the Mormon Church and the people at Far West began to think all trouble was over and they were to have a time of peace but in this they were fearfully mistaken it was only the lull

before the Coming Storm On August 6th 1838
 there was a mass meeting of the citizens at
 which meeting Sidney Rigdon was recom-
 mended to the Postmaster General for
 appointment as postmaster at Far West
 in place of H W Phelps resignation at the
 same meeting it was resolved to
 start a county newspaper to be edited
 by Sidney Rigdon There was also
 a petition circulated to locate the
 County seat at Far West The above
 account appears in the Church History
 1836 There was an Election held August
 6th 1838 at Gallatin in Daves County at
 which an attempt was made to prevent
 the Mormons from Voting which resulted
 in a conflict and was the beginning of the
 hostilities which resulted in much
 suffering and was the cause of driving
 the Saints from the State of Missouri
 The following is the account of Joseph
 Smith of the occurrence and what took

place on the 6th of August at Gallatin in Daves County. Some two weeks previous to this Judge Moren who lived at Millport informed Levi Stewart that it was determined by a Mob of Missourians to prevent the Mormons from voting at the Election on the 6th day of August and they elect Colonel William P Peniston who led the Mob in Clay County. He also advised them to go prepared for an attack and to stand their ground and have their rights. The Mormons hoping for better things gave little heed to Judge Morens friendly advice and repaired to the polls at Gallatin the there town of Daviss County without weapons. About eleven o'clock A M William P Peniston ascended the head of a barrel and harangued the electors for the purpose of exciting them against the Mormons saying that the Mormon leaders were a set of horse thieves liars counterfeiters &c and far

Know they profess to heal the Sick Cost
 Ant deat &c and you know that is
 a damned lie that the Members of the
 Church were dupes and not too good to
 take false oath on any common occasion
 that they would steal and he did not
 consider property safe when they were
 that he was opposed to their settling there
 and if they suffered the Normans to vote
 the people would soon lose their
 suffrage: and said addressing the
 Normans I headed a mob to drive
 you out of Clay County and would
 not permit your being Mobbed
 now when Richard (Call Deck) holding
 the Mob's bully just drunk enough
 for the occasion began a discussion
 with Samuel Brorson by saying the
 Normans were not allowed to vote
 in Clay County no more than the
 damned negroes and attempted to strike
 Brorson who gradually retreated parrying

the blow with his umbrella while
 Welding continued to press upon him
 calling him a damned liar etc and
 attempting to repeat the blow on Brown
 Perry Darphy attempted to suppress
 the difficulty by holding Decks arm when
 five or six of the Mobbers seized Darphy
 and commenced beating him with clubs
 boards &c and crying Tell him Tell him
 God dam him Tell him when a general
 scuffle commenced with fists and clubs
 the Mobbers being about ten to one
 of the Saints Abraham Nelson was
 knocked down and had his clothes
 torn off and while trying to get up
 was again attacked when ~~he~~ Hyram
 Nelson ran in amongst them and
 knocked the Mobbers down with the
 butt of his whip Riley Stewart ^{Strick} Decks
 holding on the head which brought
 him to the ground The Mob cried
 out Decks Hildings dead by God who

Killed him shoot him by God
and would have killed him had
not John L Butler sprung in amongst
them and knocked them down saying
about five minutes it was one continued
knock down when the Mob dispersed
to get fire arms Very few of the of the
Mormans Voted Riley escaped across
the river had his wounds dressed
and returned home

After the above transaction had
taken place at Gallatin there was no
more peace for the Mormons in Colwell
County all was commotion and prepara-
-tions were made by the Mormon Church
to meet the Mob who had determined
to drive the ~~Mormans~~ ^{them} from the State
and ^{to} protect themselves and their
property from hands of this brutal
Mob of Missourians On the Morn-
-ing of the 7th day after the fight
at Gallatin a report reached Far

West by the way of those not belonging
 to the Church that at the Election at
 Gallatin two or three of the Mormons
 had been killed and left upon the
 ground and not suffered to be
 interred that their brethren were
 prevented from voting and a Majority
 of the inhabitants of Dade County
 were determined to drive the Saints
 from the County. On hearing this
 report Joseph Smith accompanied
 by Sidney Rigdon Hyram Smith
 and fifteen or twenty others who were
 armed for their own protection and
 the Command was given to George W
 Roberson on their way they joined
 by ~~some~~ several of the Mormon
 Church from different parts of Country
 some of whom were attacked by the
 Mob they reached Colonel Wright's
 that night in safety where they found
 some of their brethren who had been ~~murdered~~

in the fight at Gallatone with others
 who were waiting for council Here
 they received the Churing News
 that none of the Mormons had been
 killed from the information they
 received about one hundred and fifty
 of the Massourians were present and
 engaged in the fight against
 about twelve of the Mormons They
 were several of the Mob who got their
 heads badly punched Wednesday
 the 8th after spending the night in Council
 at Colonel Wrights They rode out
 with some of their brethren to view
 the situation of affairs in that region
 and called on Adam Black a Justice
 of the Peace of Davies County who had
 united himself with the Mob to drive
 the Mormons out of Missouri They asked
 him to give ^{them} ~~the~~ some statement so
 that ~~they~~ might know whether he
 was their friend or not and whether

he would administer the law fairly and honestly and requested him to sign an agreement of peace But this he refused to do but said he would write one himself to ~~their~~ ^{their} satisfaction And he did write as follows

I Adam Black a Justice of the Peace of Davis County do hereby certify to the people called Mormin that he is bound to support the Constitution of this State and of the United State And he is not attached to any Mob nor will not attach himself to any such people and so long as they will not molest me I will not molest them.
This the 8th day of August 1838

Adam Black J.P.
In the Evening some of the Citizens from Millport called on them and were at their request agreed to visit some of the principal Men of the County in Council

at Adam Ondi ahaman the next day
 at Twelve o'clock The Committee
 assembled at the time appointed
 On the part of Citizens Joseph Morin
 senator elect; John Williams representative
 elect James B Turner Clerk of the
 Circuit Court and others on the part
 of the Mormons Lyman Wight Vinson
 Knight John Smith Reynolds Cohoon
 and others At this meeting both parties
 entered into a Covenant & place to preserve
 each others rights and stand in their
 defense that if men should do wrong
 neither party should uphold them
 or endeavor to screen them from justice
 but deliver up all offenders to be dealt
 with according to law and justice.

The assembly dispersed on their friend-
 ly terms and Joseph Smith and those
 with him returned to Far West

The spirit of Mobocracy Continued
 to increase notwithstanding all our

treaties of peace and there was
 no way of stopping its increase as
 the days went by. By both Mormon and
 Gentile writers it is admitted that
 the Missourians were the aggressors. Whether
 the Mormons were justified in resisting
 we leave the reader to judge.
 On October 24th 1838 about Noon Captain
 Bogart with some thirty or forty men
 called on Thout Parsons who was
 living at the head of the East branch
 of Log Creek and warned him to be gone
 before next ^{day} at ten in the morning telling
 him that he would give Far West
 thunder and lightning before next
 day noon if he had luck in muting
 Aeil Gillman who would camp about
 24 miles west of Far West that night
 and that he should camp on Crooked
 Creek and he and his men went
 away towards Crooked Creek Parsons
 dispatched a messenger with this

news to Far West and followed after
 Bogart to watch his movements Joseph
 Holbrook and Judith who went out this
 morning to watch the movements of the enemy
 saw eight armed Mobbers call at the house
 of Mr Pinkham when they took three
 prisoners (Nathan Pinkham Brothers
 William Leely and Adison Green)
 and four horses arms &c and departed
 threatening Father Pinkham if he did
 not leave the state immediately they
 would have his damned old scalp
 and having learned of Bogarts move-
 ments returned to Far West near
 midnight and reported the proceedings
 of the Mobbs On hearing the report
 Judge Higbee the highest officer
 in command in Far West
 the first judge of the County ordered
 Lieutenant Colonel Hinkle the
 highest officer in command in Far
 West to send out a company to disperse

the Mob and retake the prisoners
 Whome it was reported they intended
 to murder ^{that} night The trumpet
 sounded and the Mob assembled
 on the public square about midnight
 when the facts were stated and about
 seventy five volunteered to obey the
 Judges order under Command of
 David H Patten who immediately
 commenced their march on horse
 back hoping to surprise and scatter
 the Mob retake the prisoners and
 prevent the threatened attack on
 Fort West without the loss of
 blood Thursday 25th Fifteen of the
 Company were detached from the main
 body which still continued their march
 When they arrived ^{near} the force of
 Crooked River they dismount-
 ed their horses leaving for or
 five men to guard them proceeded
~~on foot~~ to the force not knowing the

location of the encampment It was
 just at the break of day they were
 marching quietly along the road
 and near the top of the hill which
 descended to the river when the report
 of a gun was heard and young ~~of~~
 O Banson pulled out of the ranks
 and fell mortally wounded and
 then the work of death commenced
 when Captain Patten ordered a
 charge and rushed down the hill
 on a fast run and when within
 about fifty yards of the camp formed
 a line. The Mob formed a line under
 the bank of the river below their
~~tents~~ It was so dark that little
 could be seen by looking at the west
 while the Mob looking to wards
 the ~~East~~ downing light could
 see Patten and his men when
 they fired a broadside and three
 or four of Patten's men fell Captain

Patten ordered the fire returned
 which was instantly obeyed but at
 disadvantage it being so dark The
 fire was repeated by the Mob and
 returned by Captain Patten's Company
 and gave the watchword God and
 Liberty when Captain Patten ordered
 a charge which was instantly
 obeyed The parties came in contact
 with their swords and the Mob
 were soon put to flight Crossing
 the river at the ford and such
 places as they could In the pursuit
 one of the Mob fled from behind
 a tree where he was shot Captain Patten
 who fell mortally wounded having
 received a large ~~in the~~ ball in his
 bowels The ground was soon
 cleared and the Mormons gathered
 up a wagon or two and making beds
 threw up tents &c took their wounded
 and retreated towards Far West

Three men were wounded in the
 breasts and one in the neck one in
 shoulder one through the hips one
 through both thighs one in the arm
 all by musket shot one had his arm
 broken by a sword Gideon Carter
 was shot in the head and left dead
 on the ground so defaced that his
 comrades did not know him Bogart
 reported that he had lost one man
 The three prisoners were released
 and returned with the Normans
 who went to their rescue Captain
 Patten was carried some way on a litter
 but it caused him so much pain
 he begged to be left and was carried
 into Mr Winchester's three miles
 from Far West when he died that
 night O Banion died two days
 after at the house of Sidney Redden
 Gedeons Carters body was ^{afterwards} brought
 from Crooked River to Far West

David Patten was a man of great
 courage and was greatly loved
 by the Mormon Church and by all
 who knew him was one of the
 twelve apostles and died as he
 had lived strong in the Mormon
 faith. One of his last words to his
 wife ^{was} "Whatever else you do O. do not
 deny the faith It was a gloomy day
 at Far West when those who had been
 killed were taken to their long
~~home~~ in the Church yard at Far West
 the solemn faces of those who follo-
 -wed the remains of their dead brethren
 to their last resting place at the
 sound of the muffled drum as they
 moved slowly along their gloomy
 way to the silent City of the Dead
 and the ~~sound~~ ^{report} of the musket that
 fired as a salute to their graves
 was an event that has lingered
 in my memory from that time to the present

But they are at rest Peace to their
 ashes The fight have now Commence
 by the Missourians in Earnest and
 they attack the Mormons when
 Ever an opportunity presented On
 Tuesday October 2nd 1838 a Settlement
 of the Mormon Church at D & Hill in
 the County of Carroll was fired on by
 the Missouri Mob numbering about
 35 persons the Mob immediately
 retiring after the first fire the
 Mormons did not return the fire
 on the 4th day the Mob again fired
 on the Mormons when they ~~returned~~
 returned the fire but at either time
 no one on either side was injured
 This returning of the fire of the Mob
 gave the Notorious General Lucas
 a better Enemy of the Mormon Church
 An opportunity to offer his services
 to Governor Boggs and he wrote a
 letter the Governor dated at Brownsville

~~data~~ Oct 4th 1838 In which he stated
 as he passed down ^{Missouri} the River on
 Monday he saw a large force
 of Mormons at De Witt who informed
 him they were too numerous strong
 that they were hourly expecting an attack
 from the Citizens of Carroll County
 who were they said encamped six
 miles from there waiting for
 reinforcement from Saline County
 the Mormons were under the Command
 of one Colonel Hinkle he said
 they had a determination to fight Lucas
 also stated that news had just been
 received that a fight had already taken
 place and several persons were
 killed He Lucas had obtained his
 information from a gentleman of
 respectability who had heard the firing
 of their guns as he passed down
 he further stated if a fight had
 taken place of which he had no doubt

It would create an excitement in the
 whole upper Missouri country and those
 base and degraded beings will be extermi-
 -nated from the face of the earth. If one
 of the Citizens of Carroll County should
 be killed before these days ^{rebel} ~~rebel~~
 there would be from four to five
 thousand Volunteers in the field against
 the Mormons and nothing but their ^{blood} ~~will~~
 satisfy them ~~within~~ ^{add the} ~~remedy~~ I do not
~~pretend~~ pretend to suggest to Your
 Excellency and ^{further} ~~also~~ ^{also} said my troops
 of the 4th division were only dismissed
 subject to further orders and can be called
 into the field at an hour's warning
 This letter written to Governor Boggs was
 sent & Lucas knew it and was only written
 in order to get an opportunity to take
 the field against the Mormons who
 was one of their most bitter enemies
 and wished an opportunity to wreak
 his vengeance upon them and which

Succeeded in doing and his decision
 was called out by governor Boggs
 on Saturday the 6th of Oct 1838 Joseph
 Smith Sidney Rigdon Hyrum Smith
 and about thirty five others arrived
 at D & Hett and found the accounts
 of the situation was correct Joseph
 sent a messenger Mr Caldwell
 to inform governor Boggs of the situation
 of the affairs at D & Hett and to ask
 for assistance on his return he
 informed Joseph Smith that the
 governor refused to send any as-
 -istance ~~whatsoever~~ but said the
 fight was between the Mormons
 and the mob and they could
 fight it out the Mormons had
 now no hopes whatever of
 successfully resisting the mob
 who kept constantly increasing their
 provisions were entirely exhausted
 and being worn out by continually

watching the movements of the
 Enemy who during the time were
 firing at them whenever they had
 an opportunity. Some of the Mormons
 had dice for the common necessities
 of life. In the mean time one Henry
 Root and David Thomas who had
 been the sole cause of the settlement
 being made. ~~there~~ advised the
 Mormons to leave the place Thomas
 said he had assurance from the
 Mob that if they would leave the
 place they should not be hurt and
 they would ^{be} paid for all losses
 which they had sustained and
 that they had come as mediators
 to accomplish this object and
 that persons should be appointed
 to fix the value on the property
 which they had to leave and the
 Mormons would be paid for it
 The Mormons upon these conditions

agreed to leave the place A
 Committee was appointed Major
 Florey of Rutledge Mag Erickson were
 appointed & others whose names I do not
 remember They appraised the real
 Estate When the Normans came
 to start their horses and cows
 could not be found the Mob boasted
 and admitted that they had killed the
 cows and lived on them. A great num-
 ber of cows horses and even were
 never found many houses belonging
 to the Normans were burned and a great
 quantity of their property ~~was~~ destroyed
 by the Mob And the governor having
 refused to protect them they were
 obliged to go so gathering up as many
 wagons as could be got ready with a run-
 -nant they had been able to save from
 enemies they left De Witt and started
 for Caldwell County on the 11th day of
 October 1838 They traveled that day about

twelve and encamped in a grove of
timber near the road

That Evening a woman who had a
short time before given birth to a child
died of Exposure occasioned by the action
of the Mob and was buried in the
grove with a Coffin During the journey
they were continually harassed and
threatened by the Mob who amused themselves
by shooting at them on several occasions
Several of the Men died on the ^{way} from
fatigue and privations which they had
to endure and they had to be buried by
the wayside without a coffin and
under most distressing Circumstances
They arrived at Caldwell in due time It
was learned afterwards that no sooner
had the Mormons left De Witt than Ashel
Hoods called the Mob together and made
a speech, ^{to} them saying they must hasten
to assist their friends in dooless County
The land sales he said were coming on

and if they could get the Mormons
 driven out they could get all the land
~~they had~~ entitled to ^{presumptions and that}
 they must hasten to Daviess ^{County}, in order
 to accomplish that object may they
 succeed in driving them out they
 could get all the lands back again as well
 as all the pay they had received for them
 He told them that they run no risk
 from the authorities for they had full
 proof that the authorities would not
 assist the Mormons and they might
 as well take the property from ^{them} as not
 and accordingly the whole robber
 - gang started for Daviess County taking
 with them their Cannon In the mean
 time one Cornelius Gilliam was engaged
 in raising a Mob in Platt County to help
 Hoels in his effort to drive the Mormons
 from from ^{that} Platt and Clinton ^{County} for the
 purpose taking their property as Joseph
 Smith arrived in Caldwell he was

informed by General Doniphan
 of Clay County that a company of Mobbers
 eight hundred strong were marching
 towards a settlement of the Mormons in
 Daviess County. He had ordered out
 one of the officers to raise a force and
 march immediately to what he called
 Night's Town and defend the Mormons
 from the attacks of the Mob until
 he was able to raise the Militia in
 his County and adjoining Counties
 to put them down. A small company
 of Militia who were on the route to Daviess
 County and who have passed through
 Far West he ordered back again
 stating that they were not to be depended
 upon as they were disposed to help
 the Mob. The trouble seemed to
 grow worse in stead of better and
 the Mormons had to be continually
 on their guard. The town of Far
 West was guarded night and day

And every thing was done to be
 prepared for an attack ^{at any time} either night
 or day all business was suspended
 and men were marching and drilling
 every day so as to be prepared for every
 and all emergencies and the roll
 of the drum was constantly heard on
 the streets The Mob was constantly
 driving men and women from
 their homes on the 18th of Oct. Angus
 M. Smith the wife of Don Carlos Smith
~~she was~~ a brother of Joseph Smith who
 was at that time in the State of Tennessee
 was driven from her house which
 had been plundered and burned by the
 Mob she having to travel three
 miles carrying her two helpless
 children and having to wade Grand
 River to ^{to} a place of safety There were
 very many such occurrences happening
 in various places when ever they
~~of the Mormon Church~~ ~~settled in Missouri~~

found a Member of the Mormon
 Church living who was not protected and
 unable to defend themselves. In the Month
 of October 1838 There was a small settlement
 of the Mormon Church at what was
 called Hains Mill there being several
 families who had been living there about
 a year prior to the commencement of the
 persecutions by the Missouri Mob.
 People came from far and near to the
 mill for the purpose of getting their
 grain ground. They were living in
 peace not having had any trouble
 with the Missourians when they received
 word that a Missouri Mob was coming
 to destroy the mill. At this time besides
 the Mormons there were a number of emigr-
 ants awaiting the cessation of hostilities
 before proceeding on their journey. It had
 been agreed between the Mormons
 and the Missourians of that locality that
 they would not molest each other but

of this event Bancroft writes -

Mean while was being matured the bloody
tragedy which occurred on the 30 of October
Near Hains Mill on Shoal Creek
about twenty miles below Far West
besides the Mormons living there were
a number of emigrants, ^{awaiting} ~~on their journey~~
- of the cessation of hostilities before
proceeding on their journey. It had been
agreed between the Mormons and the
Missourians of that locality that they
would not molest each other but live
together in peace. But the men of Caldwell
and Daviess Counties would not have
it so. Suddenly and with warning on
the day above mentioned mounted
and to the number of two hundred and
forty they fell upon the peace settlement
While the men were at their work and doors
the women in the house and the children
playing about the yards the crack of a
hundred rifles was heard and before

the firing ceased eighteen of these unoffen-
 -ding people were stretched dead upon
 the ground while many were wounded.
 I will not enter upon the sickening
 details which are copious and fully prove
 suffice it to say that never in savage ~~life~~
 or other ^{warfare} was there perpetrated an act more
 dastardly and brutal. Indeed it was
 openly avowed by the men of Missouri that
 it was no worse to shoot a Mormon than
 to shoot an Indian and killing Indians
 was no worse than killing wild beasts
 Bancroft's History of Utah p 128

I will only in this connection mention one
 or two of the horrible details of this blood
 affair. The mob was lead by the notorious
 and blood thirsty Schemedul Colonel
 Jennings & William Reynolds a Livingston
 County Man Kill a little boy named
 Sardus Smith ten years of age. The lad
 he found under the bellows with the
 blacksmith shop because saying ^{word} a

To him this cruel and blood thirsty monster
 placed his gun almost against his head
 and fired blowing his brains over his little
 brother who was by his side under the bellows
 his brother was also wounded in the hip
 but got well and this monster afterwards
 boasted of this atrocious deed to one Charles
 Ross an others and summed to rejoice that he
 had killed a little Mormon boy Thomas
 The Bride was an old Soldier of the revolu-
 tion He was wounded and lying helpless
 on the ground his gun was by his side
 a brutal man by the name of Rodgers
 came up to him and finding his gun
 was loaded deliberately picked it up and
 discharged it into the old mans breast
 he then hacked the old Veterans body with
 a corn knife until it was frightfully
 mutilated Reorganized Church history

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This Massacre at Hains Mill is one
 the most cowardly and

blood thirsty transactions that has
 been perpetrated in Modern times no
 effort on the part of the Authorities
 of Missouri to bring the Schemers
 to Justice which is a lasting disgrace
 to the State of Missouri After the
 massacre at Hauns Mill great
 Confusion existed among the Mormons
 at Far West they did not know what
 to do they were being attacked on all
 sides all of the Mormons living out
 side of any settlement were mobbed
 and their property taken from them
 and often their lives ~~were taken~~ while
 in this condition Governor Boggs of the
 State of Missouri issued his order
 on the 27th day of October 1838 to General
 Lucas to proceed to Far West with the
 troops under his Command and exter-
 minate the Mormons from the
 state On the 30 of October a large
 Company of Army Soldiers was sent

Approaching the town of Far West they
 numbered about three thousand it is as
 in the afternoon of the day when they
 came in sight of ~~the town~~. There were
 at this time about three hundred men
 in the town of this number about two
 thirds of these were armed with guns
 the rest had axes spears and clubs
 They came in about two miles and
 a half of the town and camped on
 what was called Goose Creek for
 the night all was now commotion and
 excitement Joseph ^{Smith} got together about
 one hundred men with their guns
 and marched down towards the
 camp of the Missourians to the west
 side of the village and then stopped for
 some time in order to examine the
 situation no more was made by the
 Missourians to enter the town that
 day That night the Missourians baricaded
 the town as best they could the women

and Children

were placed in various houses for safety. The Chamber of Sidney Rydon house was filled with women and children and there they remained over night while the men and all the boys that were able to do military duty were on guard or else helping to build breast works around the town. No attack was made on the town that night.

The next morning Simon Braconer who had the command of the Mormons came running into town calling upon every man to his post as the Missourians were approaching the town. At this call the men and boys hurried down to the breast works prepared to fight for their lives and liberty for well they knew they would receive no quarters at the hands of that Missouri Mob and concluded it better to sell their lives as dearly as possible while the women and children

were out of the houses looting, ^{with} flanked
 faces the result. The Missourians
 after coming within a half a mile
 of the breastworks wheeled around
 and returned to their camping ground.
 There was no further trouble that day
 the Missourians did not make any
 further ^{arrange} that day on the next day they
 did the same thing over and the Mormons
 prepared to meet them at the breast-
 -works and repeated the same manoeuvres
 the next day. What the object they had
 in doing this we never knew unless it
 was to get the Mormons to fire on them
 when they would have an excuse to
 commence the massacre of extermination
 agreeable to the order of the infamous
 Governor Boggs who by his order to exter-
 -minate the Mormons ordered them from
 the state has shown himself as devoid
 of humanity as the wild beasts of the
 forest In 1842 he got that while setting

in his house at Jefferson City until
 it was supposed that a Mormon shot
 him & this I know nothing only by hear-
 -say but I was very much pleased
 when we got news at Nauvoo
 that he had been shot and the
 only regret I had ^{was} that the shot had
 not killed him such a man was
 unfit to live and disgrace the punish-
 -ment he ~~needed~~ ^{and was} for
 his brutality a disgrace to the State
 of Missouri He had refused to listen
 to the pleadings of the Mormons for protec-
 -on but believed or pretended to believe
 every story that was told him by
 the ~~Messengers~~ Missouri Mob and
 was willing they should shoot
 the Mormons down where ever
 they could find them But he
 got a little punishment for his
 brutal conduct and he deserves
 a great deal more and if he had not

gone to California he might have got it
 but I will let him rest as I have heard
 he is dead which is a source of gratification
 to me The Missaureans after marching
 up and going back for three times
 they sent a flag of truce and some
 of the Normans went out to meet it
 They said they would like to see some
 of the head men of the Church and
 wished them to call and see them
 they would be treated kindly if they would
 come into their Camp This they told to
 Colonel Hunter and he informed Joseph
 Smith Sidney Rigdon and others and
 Joseph Smith Sidney Rigdon Parley P
 Pratt George A. Robinson went into their
 Camp and as soon as they got there ~~were~~

~~Capt~~
 They were immediately made prisoners
 of war and were treated with the utmost
 Contempt The Officers would not ^{talk} with
 them and the soldiers insulted them
 in the Evening they had to lie down
 on the ground surrounded by a strong
 guard The next morning after
 the leaders of the Church had gone
 into the Messaureans Camp and had
 seen many prisoners of war The
 Messaureans marched there to have force
 around the town and men came into
 town and took possession of all
 the guns they could find they
 visited every house to make
 sure they had got them all and
 after leaving a guard in the town
 the rest went back to camp and
 Hyrum Smith and Amasa Lyman
 were brought into camp Then they
 held a Court Martial and sentenced
 them all to be shot the next morning

on the public square as an example
 to the Mormons But the execution of the
 Court Martial was prevented by General
 Doniphan who said it was nothing
 but Murder and he would have
 nothing to do with it and if they
 persisted in executing these men
 he should order his brigade to march
 in the morning and also informed
 General Lucas he should hold him
 personally responsible before the law
 for the act Lucas had ordered General
 Doniphan to execute the sentence which
 he refused to do This act on the
 part of General Doniphan caused
 a halt in the proceedings and the
 prisoners were not executed after
 Lucas did not succeed in forcing
 the prisoners ^{but} they concluded to take
 them away ^{into} Clay County They were
 taken by the Messaureans into the
^{Fort West} ~~Fort~~ ^{and} into the public square

And then then permitted to go and bid
 their families good by My Father Sidney
 Rigdon was under guard and permitted
 to see his family The house was filled
 with brutal looking men well armed
 and ~~then~~ with a ^{snarl} ~~snarl~~ their faces looked
 on the sun that was there being enacted
 with contempt Here was a father bidding
 his wife and children as he thought
 a last farewell before being taken to Clay
 County for execution And these brutal
 men seemed to take pleasure in viewing
 this transaction But only a few moments
 were permitted for him and My Brothers
^{George M. Kolb} to bid their families farewell when they
 were put into a lumber wagon and
 were soon out of sight After they
 reached Richmond Clay County they were
 again sentenced to be shot But what
 prevented this execution I never knew
 but it was stayed from some cause
 and they were taken to Liberty and put

And after being taken from one
 County to another for some
 length of time Joseph Smith Hyrum
 Smith Lyman Wight Alexander McRae
 Caleb Bledwin and Sidney Rigdon
 29th day of November 1838 Sent to Liberty^{Jail}
 Clay County Missouri where they
 remained ^{about} three months while they
 were incarcerated in the Jail at Liberty
 myself and Mother Joseph Smith
 and his Mother went to Liberty
 to visit them when we found them all
 well but very anxious to get at Liberty
 when they were first put into Jail it
 being made gloom they were confined
 in the basement and were not very well
 treated nor cared for and it was a
 gloomy place but after a time the Jailor
 seemed to feel sorry for them and brought
 them up stairs and then is when we
 found them the Jailor seemed to treat
 them ^{well} and talked to them kindly their

Jesse seemed to be going the only suffering
 they had was the confinement we remain
 ed with them for two days then bid them
 farewell and returned home to Far West
 On the 27th day of January ¹⁸³⁹ a writ of Habeas
 Corpus was issued out of the Court at
 Liberty and Service ~~made~~ on the 28th of
 January 1839 when after quite a trial
 Sidney ^{Rigdon} was liberated on bail on the
 others were remanded to Jail without
 bail ~~Rigdon left the Jail on the 5th day~~
~~of March 1839~~ Sidney Rigdon making a
 plea in his own behalf Rigdon
 did not dare to leave the Jail the day
 he was admitted to bail as he was
 afraid of his life he therefore returned
 to Jail with the rest of the prisoners
 and remained some eight days before
 he dare make the attempt to leave
 on the evening of the 5th day of March 1839
 a Carriage was drawn up near the Jail
 and the Jailor called to Aid Rigdon to get

away without its being known to any
 one but side got up a scuffle with
 Rigdon and got to the door and
 manage to slip out without being

seen he got into the Carriage with his
 wife who was then and a driver and
 it being dark they started for the

~~Mississippi River~~ riding a short
 distance in the Carriage they over-
 took a friend just out side of
 the Village of Liberty riding one horse
 and leading an other all saddled
 and bridled Rigdon bidding his
 wife go a by mounted on the
 other horse and he and his friend
 started for the Mississippi River
 his wife left immediately for Fort Hunt
 getting the family ready as soon
 as possible started at midnight

for Quincy Illinois expecting to meet
 her husband some where on the
 way they rode all that night got some

1874

breakfast at a friend's house
A little after daylight the next morning
after resting and feeding our team
we again continued on our way till
dark when we stopped at an
old Missourian's house intending
to remain over night the driver of
our wagon was out some little
time after dark and saw Sidney
Rigdon and his friend pass by he
recognized him and after a pleasant
conversation passed on the man told
what he had seen and to the surprise
of the old Missourian at whose house
we were stopping we hitched up
the horses to the wagon and started
after driving about a mile Sidney
Rigdon came out of a little grove of
trees and met his family a few
men when there was a general
time of rejoicing a few moments only
spent for congratulations Rigdon

got into the wagon and his son Sidney
 Maunteel. The horse and we continued
 our journey. Sidney Rigdon and his
 friend after leaving liberty were
 obliged to ride night and day by
 daytimes and in this way his
 family were able to overtake him
 on the road. We found a place for Sidney
 Rigdon in the hind part of the wagon which
 was covered and had a curtain drawn
 forward so that no one looking into
 the wagon could see him and at
 night he would remain in the wagon
 till we were ready to go to bed and
 then would come and lay down and have
 a sleep. Some of the time we stopped at
 some farm house and at other times
 would camp out and in this way
 we reached the Missouri River. There
 were two ferries across this river
 we were intending to cross at what
 was called the Upper Ferry but just

before we reached the road that
 would take us to the upper ferry
 we met a man driving a span of
 horses hitched to a light wagon
 who asked us which ferry we
 were going to cross the river. The
 man driving said at the upper at
 this he began to swear he called the
 ferryman at the upper ferry ^{the biggest} ~~the biggest~~
 schoundrels in the world and said he
 would rather pay our fare than
 have us go to that ferry as he told me
 my father told the driver to go to the
 lower ferry which we did after we
 got to Quincy Illinois we saw a man
 who said there were a lot of Missourians
 at the upper ferry who were watching
 for Sidney Rigdon and had we ~~have~~
 gone there they would have killed
 him if this story is true we were
 lucky in meeting the man who insisted
 we should cross the river at the lower

Lower Ferry we continued on
 our journey without meeting any
 bad luck and arrived at the
 Mississippi River about dark
 Sidney Rigdon was afraid to remain
 on the ^{side} Messaure till morning so
 he got two men who had a canoe
 and they took him across when
 he was free from his persecutors
 and when he could rest in peace
 the next morning his family
 crossed the river and they remained
 at Quincy for some four weeks
 the next evening Sidney Rigdon at
 the request of the inhabitants spoke
 to them in the Court House to a large
 audience the inhabitants of Quincy
 treated the Mormons who were there
 very kindly and sympathizing took
 them in their afflictions After remaining
 at Quincy about four weeks
 Sidney ^{Rigdon} took his family to what was

then Callice began to Prairie about
 forty miles from Quincy and with
 George W. Roberson rented a farm
 for one year and commenced to put
 in a crop when they heard of a Doctor
 Gallon who had a small town
 on the Mississippi Callice Commerce
 this was about fifty miles up
 the river from Quincy and Sidney
 Rigdon leaving Roberson on the
 farm he took a horse and went to
 see Gallon who wanted to see and
 his place Gallon had been an
 Indian agent he had a beautiful
 place on the banks of the river a stone
 house and nicely shaded with locust
 trees and considerable land lying back
 it on the flats Sidney Rigdon taught
 met Gallon ^{in the Spring of 1859} and got immediate possession
 he wrote to Roberson what he had done
 and a Mr. Herrick one of the Normans
 driven out of Messaire with his

Family came out to beguick
 Pradue looking for a place to
 stop and Roberson let him have
 the farm that he and Rydon had
 rented and took the family and
 went to Gallons after Sidney Rydon
 had been there some two or three
 months Joseph Smith and the other
 Mormon prisoners succeeding in
 getting a way from the guards
 that were taking them from Liberty
 Jail to across County for trial on
 a charge of killing the guards being
 drunk at the time and did not
 care of their prisoners did escape
 the prisoners took five horses and
 started for Quincy Illinois when
 they all arrived safe and sound
 Joseph Smith and his Brother
 Hyram and three or four others
 hearing that Sidney Rydon and
 Roberson were at Commerce

Came to see them being pleased with the
 location Joseph Smith purchased of one
 Mr White his farm about one half
 mile below the premises of Rigdon and
 Robinson and he and his brother Hyrum
 soon thereafter moved their families there
 The members of the Mormon Church being
 informed of this fact those who were
 able to come to Commerce did so at
 once and from that time on the town
 of Commerce increased rapidly and
 it became the gathering place for
 the Mormon Church In April 1840
 George W Robinson was appointed Preliminary
 and the name of Commerce was changed
 to that of ~~St Louis~~ St Louis giving it the
 name it is a Hebrew term signifying
 a beautiful place in 1841 a city
 charter was granted and thus
 came the commencement of the great
 famous city of St Louis

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Chapter 4^A

The City of Tanoo was a very unhealthy place there were several large swamps near and in the town the drinking water was bad and during the first three years fevers and ague and fevers were very prevalent especially during the summer months and for a time it seemed that most every one was sick and great numbers died Sidney Rigdon being of a bilious temperament was sick most of the time while he remained at Tanoo for weeks at a time he would not be able to leave his bed he was therefore not able to take a very active part in the Management of the Mormon Church some times he would be able to be around and at such times he would on Sundays preach to the people and usually on such occasions would have a large congregation to hear him in 1841 the Tokyo region

was formed and Joseph Smith
 Commissioner Lieutenant General and
 John C Bennett Major General which
 Leigon was equipped by the State of
 Illinois on February 1841 the first
 Election under the new Charter was
 held which resulted in the Election
 of John C Bennett Mayor Daniels H
 Wells William Marks Samuel H
 Smith and A H Whitney Alderman
 Joseph Smith Hiram Smith Sidney
 Rigdon C C Rich J T Bennett Wilson Low
 D C Smith J P Green and Vinson Knight
 Councillors Nooooo began her
 career under a City government and
 in 1844 it was the largest City
 in the State of Illinois and the Morm-
 ans were able to Elect every officer
 in the County of Hancock

~~The City of Nauvoo continued to grow and
 various troubles arose in the Church
 among the members
 among them Elias in regard to the temple~~

The Corner Stones of the Nauvoo
 Temple were laid on the 6th day of April
 1841 On May 2 1841 Hon Stephen A Douglas
 and Cyrus Walker visited Nauvoo and
 addressed the citizens which addresses
 were very complimentary to the People
 of Nauvoo About the Year of 1842
 the doctrine of spiritual wives began
 to be talked about ~~about~~ it was
 a secret order which consisted in sealing
 women to men for Eternity this created
 some surprise and a great deal
 of talk among the members of the Church
 the object of the order was to obtain
 exaltation in the Kingdom of God
 there were few who knew anything
 about it and after a short time it
 was reported it was sealing women
 to men for time and Eternity this was
 denied Men high up in the Church
 said it was a scandal on the
 Church as no such doctrine ~~was~~ detecting

was taught nor practiced but all
 the denials that were made did not
 quiet the matter it continued to be a subject
 of conversation among a large portion
 of the members of the Church but
 no member of the Church was
 found who would admit
 that such a doctrine was taught
 some time in the year of 1843 my
 sister Nancy Rigdon a young
 woman about 25 years old attend-
 ed Church at Nauvoo on Sunday at the
 conclusion of the services she was
 invited by an old ^{lady} friend of hers
~~the family~~ to go home with her
 at which she did after they
 had been there a little while she
 began to talk to Nancy Rigdon of
 the doctrine of Polygamy she
 told Nancy that it was a new
 doctrine and was a great surprise
 to her when she heard of it but it was

a going to become the great doctrine
 of the Mormon Church and she believed
 it and great exaltation would come to those
 who received and embraced it. While
 they were talking Joseph Smith came
 to the house to further his visit, had
 been arranged by him and the ^{lady}
 friend at whose house she had
 gone I know not but after Smith
 had been there for some little time he
 proposed to Nancy Rigdon that she
 become his spiritual wife and be
 sealed to him for eternity promising
 her great exaltation in the world to
 come. This proposal she resented
 and utterly refused and soon left
 the house and went home and
 told her father and mother what
 had taken place. Her father
 and mother were very indignant
 at Joseph Smith to think he
 should make such a proposal

to their daughter and the matter was
 talked about by the family and it got
 raised about the city and caused
 considerable talk among the neighbors
 and acquaintances of the Rydons
 family so much was said about it
 that Joseph Smith came to Rydons
 house and mentioned the subject
 and attempted to deny it. Fanny
 was not in the room at the time but
 was in an adjoining room and
 heard what Smith had said her
 sister Mr Geo W Robinson was in
 the room at the time and her
 mother and an other woman
 whose name I do not recollect. Fanny
 was one of those excitable women and
 she went into the room and said
 Joseph Smith you are ~~telling the~~
~~which~~ ^{is not true} you did make such a proposition
 to me ^{and you know it} ~~the woman who was then~~
~~said to Fanny are you not afraid~~

~~to call the Lords a saint and a~~
~~side~~ ~~for she replied I am not for he~~
~~does lie and he knows it~~ Rigdon
 attempted after hearing what was
 said to go into the room where Smith
 was but was stopped by his wife
 and the other women they thought
 it would be better for him to stay
 out Smith soon went away
 Rigdon did not say much only
 to those present that Smith could
 never be so close to one of his
 daughters with his consent as
 he did not believe in the doctrine
 and was very angry at Joseph Smith
 for making such a proposal to
 his daughter The matter rested here
 for a time Some little time after this
 Samuel James a prominent member
 of the Mormon Church who lived
 at La Harpe about twenty five miles
 from Nauvoo and who had joined

the Church at Kirtland he
 being a Caelesen & Sidney Rigdon
 and who had heard a Consideration
 about the doctrine of Polygamy
 being taught at Nauvoo and had
 come then on purpose to find out if
 such a doctrine was taught and he
 went to see Joseph Smith he told
 him what he had come for and
 wanted to know if it was true or not
 saying whether he should embrace
 it or not but he wanted to first
 find out if such a doctrine was
 taught and then he would investigate
 it and determine what he should
 do after some conversation Smith
 thinking he was all right told
 James that such a doctrine was
^{1st} true and said further
 that he had approached Nancy
 Rigdon and asked her to become
 his spiritual wife and she had

to go and blab it This Story James told to my Father Sidney Rigdon at his house at Nauvoo I did not hear James tell it but heard my Father tell it and he got it from Samuel James I also heard Ebenezer Robinson a Verry prominent Mormon who joined the Church at Kirtland Ohio who was a printer by trade and was with Mormons through ^{all} the troubles at Far West Missouri and one of the leading men at Nauvoo say that Joseph Smith taught him the doctrine of polygamy In the month of June 1844 several Members of the Mormon Church were expelled for apostasy and on June 7th 1844 a paper called the Nauvoo Expositor of which the Higgs and some were interested made its apperance which the Mormons claimed contained much that was of a slanderous character and also offences against the character of the Church on the 10th day of June 1844 the City Council declared the Expositor a nuisance and ordered the Mayor Joseph Smith to have the Establishment removed without

delay The Mayor issued the order to the Mars-
 hall John P. Green who with a posse proceeded
 to the office of the Epasator and destroyed it by break-
 -ing the press and throwing the type and papers
 and fixtures into the street I have now in my
 possession a number of the Nauvoo Epasator
 ragged and yellow with age which was picked
 up at the back of the Epasators printing office
 by John Snyder now a resident of Salt
 Lake City on the morning of June 11th 1844
 there being quite a number of them lying on
 the ground which had escaped destruction
 the night before he took one copy and
 carried it home and has had it in his
 possession from that time to the present
 I borrowed it of him Sept 11 1900 at Salt Lake
 City John Snyder was a school mate of mine
 at Nauvoo and was living then with his
 parents at the time I left Nauvoo with
 my Father June 1844 some little time after
 the destruction of the Epasator The copy
 bears date June 7th 1844 Publishers are

William Low Charles Lewis Frances McHigbee
 Chancy L Higbee Robert D Foster and Charles
 A Foster In which I find the following affidavits
 which I copy in full

Affidavits

I hereby Certify that Hiram Smith did (in his
 office) read to me a certain document which
 he said was a revelation from God he said he
 that he was with Joseph when it was received
 He afterwards gave me the document to read
 and I took it to my house and read it and
 showed it to my wife and returned it next day
 The revelation (so called) authorized certain
 men to have more wives than one at a time in
 this world and in the world to come It said this
 and commanded Joseph to enter into the law
 was the law and also that he should admin-
 -ister to others. Several other items were in the revel-
 -ation supporting the above doctrine

William Low

State of Illinois

Hancock County

I Robert D Foster Certify that
 the above Certificate was sworn to before me

as true in substance this fourth day of May A.D.
1844

Robert D Foster J.P.

I Certify that I read the resolution referred
to in the above affidavit of my Husband it
sustained in strong terms the doctrine of more
wives than ^{one} at a time in this world and with
next it authorized some to have to the number
often and set forth that those women who would
not allow their husbands to have more wives
than one should be under condemnation before
God

Sam Lard

Sworn and subscribed before me this
fourth day of May A.D. 1844

Robert D Foster J.P.

To all whom it may concern

Forasmuch as the public mind hath been
much agitated by a course of procedure with
Church of Jesus Christ of Latter day Saints
by a number of persons declaring against certain
doctrines and practices therein among whom

I am one) it is but what that I should give my reasons at least in part as a cause that hath led me to declare myself. In the latter part of the summer 1843 the Patriarch Hyrum Smith did in the High Council of which I was a member introduce what he said was a revelation given through the Prophet that the said Hyrum Smith did essay to read the said revelation in the said Council that according to his reading there was contained the following doctrines 1st the sealing up of persons to eternal life against all sins save that of shedding innocent blood or of consenting thereto 2nd the doctrine of a plurality of wives or marrying Virgins that David and Solomon had many wives &c in this they sinned not save in the matter of Wriah. This revelation with other evidences that the afore said heresies were taught and practiced in the Church determined me to leave the office of first Counsellor to the president of the Church at Nauvoo inasmuch as I

and not teach or administer such laws
And further deponent saith not

Austin Cowles

State of Illinois)

Hancock County) To all whom it may
Concern I hereby Certify that the above
Certificate was sworn and subscribed
before me this fourth day of May 1844

Robert D Foster J.P.

The parties whose names are subscribed
to the above affidavits are well known
to me in my backyard at St Louis

William Law and his wife were consid-
-ered among the best society in the City
of St Louis. William was once Second
Counselor to Joseph Smith and Austin
Cowles was an old Member of the
Mormon Church and a man of good
standing and character in the Commu-
-nity at St Louis and was regarded
by all ^{who knew him} as an upright and honest
Man and is the above Affidavit an

genuine there can be no doubt of
 their truth. After the meeting of Joseph
 Smith with Nancy Rigdon at her
 father's house there was a bad
 feeling existing between Joseph
 Smith and Sidney Rigdon they
 did not often meet although they
 lived within a few rods of each
 other they did not seem to be
 on very friendly terms after ~~some~~
 this state of things had continued
 for some time Joseph Smith at
 a meeting of the Church on ^a Sunday
 Sidney ^{Rigdon} not being present stated
 to the congregation their assembly
 that he had borne with Sidney
 Rigdon ^{misconduct} for a long time and did not
 feel as he called upon it much
 longer and wished to know what the
 congregation thought about it now
 if they thought he ought to be cut
 off from the Church to make it

manifest by raising the right hand
 and it was said every hand was
 raised and Smith said good some
 boys come from the Church and told me
 my father had been cut off from
 the Church and I went and told my
 father what I had heard he
 remarked he did not know what
 they had done but they could
 do as they pleased but this Vote
 of the Congregation was never carried
 out It seems Hiram Smith
 did not think as Joseph his
 brother did he said to him that
 Sidney Rigdon had done more
 to establish the Mormon Church
 on the earth than any one man
 that was a member of it and he
 did not think it was right or
 proper to cut him off from the
 Church no matter what were
 the differences then existed between

him and Sidney Rigdon and he
 was ^{to his burying} ~~opposed~~, dismissed from
 the Church and his Council
 prevailed and he was not dismissed
 from the Church some little time
 after this Joseph one Morning
 came to Sidney Rigdon's house and
 was crying and he asked Sidney
 Rigdon forgiveness for all he had
 said and done against him and
 shook hands with him and his
 family and wanted to settle all
 differences that had existed between
 them and hereafter use as Brothers
 of the Church should live ~~together~~
 and be to each other the same old friends
 they have been in the past Rigdon
 grasped his hand and with tears in
 his eyes and all matters of difference
 was settled with a smile shook hands with
 the whole family that were present
 and among the rest and they were good

friends from that time The next
 Sunday after this reconciliation Rigdon
 and Smith were at church (I will
 here state that Rigdon was postmaster
 of Nauvoo and had been ever since
 1842 Robenson having ^{resigned} ~~gone to leave~~
~~at Laysan~~ and Rigdon was appointed
 in his place). Smith said to the
 Congregation if there was any one
 who had anything to say against
 Sidney Rigdon to say it then as
 they had voted to cut him off from
 the Church he would like to know
 what they had against him. There
 was only one man got up whose
 name I will not mention here and
 he said that he had frequently
 gone to the Post office for a letter
 but did not get one and Sidney
 Rigdon could not even tell him
 when he would get one and
 sat down this was ridiculous

That the whole audience burst into
 laughter and that was the end of the
 matter Sidney Rigdon, continued to lean
 on tears of friendship with Joseph up
 to June 1844 when Joseph Smith con-
 -sided to send him ^{and Ebenezer Robinson} away to Pittsburgh
 Pa Rigdon was to take charge of the Church
 there and Robinson to publish a paper
 in the interest of the Mormon Church
 On or about the 15th day of June 1844
 Sidney with his family and Ebenezer
 Robinson and his wife left Nauvoo
 on the Steamer Osprey for Pittsburgh
 Joseph Smith and a great many
 of the prominent ^{members of the church} came to the boat
 to bid them good bye and the day
 after Rigdon reached Pittsburgh
 Joseph Smith and Hyrum his brother
 were ~~that to death~~ ^{executed} by a mob who
~~were prisoners at Carthage Jail~~
 As soon as Rigdon heard of the death
 of Joseph he returned to Nauvoo ^{by request of his friends}

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Sidney Rigdon on his return to
Kanesville found the Church ~~very~~
^{much} in confusion and doubt as to who
were the guardians of the Church
William Law who was Joseph Smith
2nd Counselor had been cut off from
the Church Sidney Rigdon was
the only one remaining and he claimed
that he was the guardian of the
Church Brigham Young and the
Council of the Twelve claimed that
they had the right to lead the
Church Rigdon claimed that the
Twelve had no such right they
only could claim such authority
in the absence of ~~all~~ of the first
presidency and as he was then
it was his right and not the
Twelve apostles ^{special} meeting was
called on the 8th of August 1844
Brigham Young called
the meeting to order in being the

the president of the Quorum of the Twelve
 Elder Phelps opened the Meeting with
 prayer and then Brigham Young ~~then~~
 proceeded to speak and gave his views
 of the present situation of the Church. He
 was followed by Elders Amasa Lyman
 and P P Pratt who held to the same views
 that Brigham Young did that it was
 the right of the Twelve to lead the Church.
 Elder Brigham Young again resumed
 speaking saying if ~~you want~~ ^{Elder} Rigdon
 is your choice manifest it if the
 Twelve be the men to Council for to
 finish the great work laid out by
 our departed prophet say so and do
 not break your covenant by murmuring
 hereafter when this was said and
 Rigdon had refused to have his name
 voted for as a spokesman or guardian
 the following vote was taken All
 in favor of supporting the Twelve in
 their calling (Every Quorum man and woman

signify it by the uplifted hand the vote
 was unanimous. The next vote was the
 Twelve should select and appoint two
 bishops to act as trustees for the church
 according to law Sidney Rigdon
 did not agree with the Twelve taking
 the leadership of the church and
 claimed that Brigham had no
 right to act as president of the
 Church. He had received at the hands
 of Joseph Smith an ordination
 higher than that of Brigham Young
 or any member of the Twelve. He was
 the first Counselor to Joseph Smith
 and he was the rightful guardian
 of the church according to the Church
 Law and he could not and would
 submit to acknowledge Brigham
 Young as ^{its} ~~the~~ President of the church.
 He then with drew from the church
 and ~~went~~ ^{returned} to his home in Pittsburgh.
 He then ~~presided over~~ the church.

Sidney Rigdon was not a leader
of men. Having no talent in that
direction he could not have caused
interest an audience with
his Eloquence but needed one
to control and direct him & therefore
~~the~~ Mormon Church at Nauvoo
after the death of Joseph Smith
made no mistake in placing Brigham
Young at the head of the Church
He was the right man in the right
place if Sidney Rigdon had been
chosen to take that position the Church
would have tottered and fallen
to the ground years ago Brigham
Young was a ~~born~~ leader of men
and it was by his ~~courage~~ efforts that
the Church was kept together. It
required a man of great courage
to lead the Church whose resources

were limited ~~from~~² from Ansonia
through the State of Iowa to Council
Bluffs ^{on the banks of} the Missouri River from
thence across the great Plains
of Nebraska unobscured by wild beasts
and Savage Men across the Rocky
Mountains into the great Valley
of Salt Lake but he had the
courage to accomplish it and the
settlement of the Mormon Church
in their Mountain home was a
great benefit to the latter day
Saints ~~at that~~ & also to the Nation
at large and Brigham Young
in my opinion was the only Member of
the Mormon Church at that time
who could have done it and
he has justly gained the name of
the great pioneer of the west

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The little Church at Pittsburgh knew
that Sidney Rigdon was the rightful
leader of the Church according to the
Mormon law took them he organi-
zed a new Church and began
to preach the old Mormon doctrine
as taught at Kirtland Ohio Ebenezer
Robinson published a paper in the
interest of the Church at Pittsburgh
in which it denounced Polygamy
as a false doctrine Contrary to the
teaching of the Book of Mormon
which was the foundation of the Morm-
an ^{religion} Church and Contrary to the laws
of Civilization Rigdon took the
~~ground no matter from what source~~
~~it came whether from Prophet or~~
~~revealer or an angel from heaven~~
~~it was a false doctrine and should~~
~~be rejected~~ He continued to pre-
ach the Church at Pittsburgh for
a time with considerable success

1874

but he became too arbitrary in his
government and was too visionary in
his teachings and the members began
to decline until there was but a
few left in the Church at Pittsburgh
At a conference held there ^{they} purchased
a farm for a gathering place near
Greencastle in Cumberland Valley, Pa. and
made one payment on it but failed
to make the second and the farm
passed back again into the hands of
the Vendor Rigdon took a few followers
as went there with his family in the
fall of 1844 held a conference in
which they expected to receive the
endorsement from on high but
failed to get it. His few followers
became discouraged and did
not believe their object would
be accomplished and went away
Rigdon went to his son-in-law George
St. Robinson who resided ^{on a farm} in ~~the~~

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in Cuba Allegany County N Y
He remained there a short time and
removed from there to the town of
Friendship ten miles East of Cuba
and then he lived until his death
in 1876 being nearly 84 years of age
He was regarded by all who became
acquainted with ^{him} as a man of ~~Education~~
~~and ability~~ ability and Education but
one who had spent the best years of his
life in teaching a false ~~doctrines~~
religion and by some of having been the
author of the Book of Mormon he was
often requested to preach ^{and} always refused
with one exception he consented to address
the residence of Jackson Hill at
a School House in the district in which
he lived and on the ^{for the lecture} evening the house
~~was~~ was crowded with people who came
out of curiosity. I can not remember
the text but it was ~~about~~ ^{where} Pharaoh
got to the bottom of the Pit he looked and

Saw all the Kings of the Earth there
 and was comforted. He spoke to the
 Congregation perhaps an hour or more
 and when he had finished they all
 came to the conclusion that he could
 preach no matter what ^{else} could be said
 against him. He had but few argu-
 -ments. Sometimes would attend
 some of the Churches in the town on
 the Sabbath but never had much
 to say ^{about} the religion they taught. He
 seemed to wish to be alone to commu-
 -nion with his thoughts and for a day or
 so would hardly speak to anyone
 seemed to be oblivious to all going
 on around him. He studied geol-
 -ogy and occasionally lectured upon
 that science and would ^{on certain occasions} deliver an
 Address to the Students of the Free-
 -masonry was a very devoted Mason
 and was a regular attendant at the
 Masonic Lodge of that place and

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was frequently called upon to speak
on ~~at~~ public occasions of the order
was also an Odd fellow and used
to meet with them frequently and
sometimes would speak on political
questions during the presidential
campaigns was always a democrat
in politics the first vote he ever
cast was for the democrats and
the last vote at the age of 83 was
also for the democratic party would
have nothing to say on religious
subjects unless interrogated and
then was bold and out spoken in
the defence of his religion never
denied the Mormon faith and died
a firm believer in the old Mormon
doctrines believed the Book of Morm-
on was a revelation from God
and died with a hope of a glorious
immortality beyond the grave ~~and~~
~~with this I will leave him for~~ ^{the present}

In the year of 1863 I went to what was then
 Idaho territory in search of health
 and in the fall I came to Salt Lake city
 as I was in very poor health and did
 not think I could endure the hardships
 of the winter in that country I remained
 during the winter and had many opportu-
 nities to observe the workings of the
 practice of polygamy among the Mormon
 Church I did not see much religion
 among them they did not preach
 religion at their meetings they seemed
 to be a business meeting in stead of
 a religious one. The talked business
 mostly I never heard any one who
 was called upon to make any
 remarks on the Sabbath day but
 what was about business drawing
 wool from the conyon or about forming
 some few missionaries who had
 returned from their missions would

give their experiences while away on
 their mission but I never heard
 a detemal discourse preached ~~which~~
 during the winter no texts were taken
 and polygamy seemed to me to be
 the stock in trade as far as religion
 was concerned and I made up my
 mind from what I saw at
 Salt Lake that they had none of
 the old religion as taught in Kirtland
 Ohio left it was something new
 and I come to the conclusion that the
 Book of Mormon was a fraud
 and I said to myself if I should ever
 live to get home and my Father
 Sidney Rigdon was alive I would
 try and find out what he knew
 of the origin of the Book of Mormon
 although he had never told but one
 story about it and that was Parley
 P Pratt and Oliver Cowdrey presenters

him with a bona fide volume that boot in
 in the year of 1830 when he was preaching
 Unitarianism at Mendon Ohio. The full
 particulars of his interview with Pratt
 and Cowdry (I have given in a former
 Chapter in this ~~book~~^{work} and I will not again
 repeat it here). But what I saw at
 Waltham and the fact that Sidney Rigdon
 had been charged with writing the
 book I became quite suspicious and
 x concluded I would make an investig-
 -ation for my own satisfaction and
 find out if I could if he had all of
 these facts been deceiving his family.
 And the world by telling that which
 was not true and I was in earnest
 about it if Sidney Rigdon my father
 had thrown his life away by telling
 a falsehood and bringing sorrow and
 disgrace upon his family I wanted
 to know it and was determined to find

out the facts no matter what the
 consequences might be. I reached home
 in the fall of 1865 finding my Father
 in good health and was very much
 pleased to see me. As he had not
 heard anything from me for some
 time ^{he} was afraid that I had been
 killed by the Indians. Shortly after
 I had arrived at home I went to
 my Father's room, and he was then
 all alone, and now was the time for
 me to commence my inquiries in
 regard to origin of the Book of Mormon
 and as to the truth of the Mormon
 religion. I told him what I had
 seen at Salt Lake City and I
 said to him that what I had seen
 at Salt Lake had not impressed me
 very favorable to regard the Mormon
 Church and as to the origin of the
 Book of Mormon I had some doubts.

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And you have been charged with
writing that book, and giving it
to Joseph Smith to introduce to
the world you have always told me
one story that you never saw the
Book until it was presented to you
by Parley Pratt and Oliver Cowdrey
And all you ever knew of the origin
of that book was what they told you
and what Joseph Smith and the witnesses
who claimed to have seen the plates had
told you. Is this true if so all right if it
is not you owe it to me and to your
family to tell it. You are an old man
and you will soon pass away And
I wish to know if Joseph Smith in
your intimacy with him for fourteen
years has not said something to you
that led you to believe he obtained
that book in some other way than
what he had told you. Give me all

you know about it, that I may know
 the truth. My father after I had finished
 saying what I have repeated above
 looked at me a moment and slowly
 raised his hand above his head
 and slowly said, with a tear glistening
 in his eye, "My son, I can swear before
 high heaven that what I have told
 you about the origin ^{of these plates} is true. Your
 mother and sister Mrs. Athalia
 Robinson were present when that book
 was handed to me in Mentor Ohio and
 all I ever knew about the origin of
 that ^{book} was what Parley P. Pratt said.
 Can any Joseph Smith and the witnesses
 who claimed they saw the plates have
 told me and in all of my intimacy with
 Joseph Smith he never told me ^{but} only
 the one story, and that was he found
 it engraved upon gold plates in a hill
 near Palmyra N.Y. and that angel had

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appeared to him and directed him
where to find it and I have never
to you or to any one else told but the
one story and that I now repeat to you.
And I believe him and now believe
he told me the truth. He also said
to me after that that Mormonism was
true that Joseph Smith was a
prophet and this world would
find it out some day. After my
father's death my mother who survived
him several years and was in the
enjoyment of good health up to the time
of her last sickness she being eighty
two years old a short time before her
death I had a conversation ^{with her} about
the origin of the book of Mormon
and wanted to know what she remem-
bered about its being presented to
my father. She said to me in that
conversation that what my father

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have told me about the book being presented
to him so as true, for she was present
at the time and knew that was the first
time he ever saw it and that the story
^{told} about ^{my} father writing the Book of
Mormon was not true. This she said
to me in her old age and when the
shadows of the grave were gathering
around her; and I believe her. After
my mother's death I had frequent
conversations with ^{sister} ^{Wm. H. Johnson} ^{my} ^{father} about the
book of Mormon being presented to my
father at Mentor Ohio and she always
said it was true that she was present
and saw the Book presented and
remember it as well as any circum-
stances of her life I her to answer her
affidavit as to what occurred at the
time she is now a hale hearty woman
and in full possession of her faculties
and her affidavits as to what ~~has done~~

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took place at Mentor Ohio at the time
the book of Mormon was presented to
my father well forever I think put
at rest the foolish story that has been
so often asserted for the last fifty
years that Sidney Rigdon wrote the
book from the Spaulden Manuscript
No matter how that book comes into
existence one thing is certain Sidney
Rigdon never wrote it or had
anything ^{to do with} its production Mrs. Athalia
Robinson my sister is not a member
of the Mormon Church and I do not
think she has seen a Mormon for
the last fifty years and therefore
can have no prejudice in the matter
whatever And now the query if Sidney
Rigdon did not write the book how do
you account for its production I account
for it in this way All the stories that have
been gotten up as to how the Book of

Mormon was produced none been
 exploded & except one and that is the one
 that Joseph Smith has told and eight
 witnesses testify that they saw the
 plates and therefore I am forced
 to the conclusion that Joseph ~~and~~
 Smith did find the plates from which
 the book of Mormon was written
 just as he said. he found them
 no matter what the religious world
 may say or think my honest
 convictions are that Joseph Smith
 told the truth and if the religious
 world do not believe it I say to them
 prove to the contrary if you can.

Sidney Rigdon's career is ended he has
 had an eventful life and one full of
 trouble and sorrow he had spent
 the best years of his manhood for the
 benefit and prosperity of the Mormon
 Church and in his old age he was

church he
 repudiated by the, had labored so hard
 to establish and as he believed without
 a just Cause He was a man who
 had some ambition and well he might
 for his services rendered to the Woman
 Church entitled him to some promotion
 and he keenly felt in the lonely life
 he led the ingratitude of his brethren
 with whom he had been associated
 in the years that are ~~now~~ past Still
 with all the wrongs he had suffered
 at their hands he never denied
 the faith but firmly believe it
 up to the time he took his departure
 from this world to join the
 greater majority beyond. The religious
 world did not know him simply because
 he taught a doctrine that they did not
 believe and for that have condemned
 him to a place among the unbelievers
 in the world beyond. But when God

Shall come to make up his jewels
 Sidney Rigdon who they profess to
 despise may stand brighter and more
 glorious than they in the Kingdom
 of God. He was a man who had
 his faults he was subject ~~subject~~
 to like passions as other men yet
 he was a man who I believe always
 intended to do right even if he did
 sometimes miss his way. He was
 an honored member of the Masonic
 fraternity of the town in which he lived
 and was accorded a Masonic burial
 and tears of sorrow were shed over
 his grave by his family and the friends
 who were acquainted with him during
 his life. He and his wife who had
 shared his joys and sorrows sleep
 side by side in the little cemetery in
 Maple Grove where loving hands
 have laid them to rest beneath the

Sod. And their spirits have
been wafted away to that Shining
Shore to that blissful abode in the
paradise of God where some day I
hope to meet them in that beautiful
land over there where the wicked
cease from troubling and the weary
are at rest Amen

John. W. Higdon